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THE  
HISTORY  
OF THE  
ARABIANS,  
Under the GOVERNMENT of the  
CALIPH S.



HISTORY

ARABIAN

CALIPH

THE  
HISTORY  
OF THE  
ARABIANS,

Under the GOVERNMENT of the

CALIPHS,  
FROM  
MAHOMET, their FOUNDER,

TO THE

Death of MOSTAZEM, the fifty-sixth and  
last Abassian CALIPH;

Containing the Space of Six Hundred Thirty-six Years.

With NOTES, Historical, Critical, and Explanatory:

Together with

GENEALOGICAL and CHRONOLOGICAL TABLES;  
and a Complete INDEX to each Volume.

BY THE

ABBE DE MARIGNY.

Translated from the FRENCH,

With ADDITIONAL NOTES.

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R H A D I-B I L L A H.

The THIRTY-NINTH CALIPH.

**B**EFORE I enter on the particulars of <sup>RHADI.</sup> what passed during this Caliph's reign, <sup>Hegyra 322.</sup> I think it is necessary to give some account of <sup>Ch. ær. 934.</sup> the state of the Arabian empire, at the time this prince acceded to the throne.

The Ommiyan and Abassian Caliphs have <sup>State of the Arabian empire when Rhadi came to the crown.</sup> appeared to have been a long time masters of the greatest part of the East: the three Arabias, Syria, Egypt, Persia, and Mesopotamia, had obeyed the law of those conquerors, who exercised sovereign authority in those provinces, by means of such governors as they appointed to rule over them in their name and stead.

RHADI.

Hegyra 322.

Ch. ær. 934.

This vast empire was thus preserved entire, until the reign of the famous Mamon, who was so indiscreet as to give the sovereignty of Chorasan to one of his generals named Thaher, and thereby other governors were in the sequel encouraged to sue for the same privilege, which they often obtained. They did not, indeed, at first enjoy it, without receiving an investiture from the Caliph; but some of them taking advantage of the easy or indolent temper of the monarch, resolved to throw off all obedience to him, and would not even condescend to demand an investiture.

These rebels were joined by others, who under the specious pretext of restoring the crown to the Alians, whom they looked on as the rightful sovereigns, refused to submit to the authority of the Abassians, marched out against them with armed force, and not succeeding in their principal design, they at least seized on some part of the mussulman empire, and became the absolute sovereigns thereof.

Such was the origin of the several Dynasties, which arose one after another in the Arabian empire, and which having successively assumed divers portions of that extensive state, so streightened the Caliphs, that they left them little more than the territory of Bagdat. The Thaherians, the Tholonites, and the Soffarites, had for many years before possessed themselves of part of the empire :



empire: others treading in their steps, and <sup>RHADI.</sup> enriching themselves with their spoils, seized <sup>Hegyra 322.</sup> the provinces they had usurped, and for the <sup>Ch. ær. 934.</sup> most part were attended with greater success in maintaining the possession thereof.

Thus, during the reign I am about to write, Persian Irak, and Persia properly so called, were brought under the dominion of the Buians, as well as Tabarestan, Giorgia, and Mazanderan. Mesopotamia obeyed the Hamadanite princes, the Samanites were possessed of Chorasan, and all Transoxana; the Karmathians were masters of the provinces of Bahrein, and Yemamah in Arabia. The Fatimites, who were before possessed of Africa, took Egypt and Syria from the Akshidians, who set up as sovereigns, though they were at first no more than governors: and such was the posture of the mussulman empire, during the reign of Rhadi-Billah and his successors.

That prince was proclaimed Caliph with the usual solemnity at Bagdat, on the very <sup>Rhadi is proclaimed Caliph.</sup> day Caher-Billah his uncle, was deposed. As Rhadi was of an excellent disposition, being liberal, sweet-tempered, affable, beneficent, and a lover of letters and learned men, he gave the greatest hopes of his proving a good monarch. His subjects flattered themselves, that the glorious days of Almon were again at hand; but these good qualities, from which they reasonably expected to reap so great advantages, insensibly proved the



RHADI.

Hegyra 322.

Ch. ær. 934.

ruin of the Caliph's authority. His unbounded goodness degenerating into weakness, he followed the pernicious example of some of his predecessors, and granted and confirmed favours and privileges, by which means, such governors as were ambitious enough to sue for that prerogative, and powerful enough to support it, became so many monarchs.

Rhadi signalized the beginning of his reign by setting at liberty all such as his predecessor had caused to be imprisoned; and this step being publicly known, all that had been banished by order of the cruel Caher, and also such as had gone into a voluntary exile, to avoid the rage of so furious a prince, again made their appearance at home.

Hegyra 323.

Ch. ær. 935.

The vizir  
Moclach is re-  
stored.

Moclach, to whose management Rhadi was indebted for the crown, also appeared at court, and was restored to the post of vizir. Although that minister was deprived of his right hand, which Caher had caused to be cut off, yet he resumed his functions, and signed all dispatches with great ease. He had contrived for this purpose a kind of spring, which was fastened to his wrist, and putting a pen therein, he used it with great readiness, and wrote legibly enough.

Institution of  
the Emir al  
Omara.

The Caliph having reigned a few months, either found himself too weak to bear the weight of a crown, or was unwilling to undertake the trouble of it; he therefore caused a Mussulman of distinction, named Raik or Ratek,

Ratek, to come to Bagdat, and gave up into his RHADI.  
 hands the management of the army and re- Hegyra 323.  
 venue. In his favour he created the eminent Ch. ær. 935.  
 post of Emir al Omara, which signifies Com-  
 mander of the Commanders; thereby he  
 eclipsed the vizir's power, who was then re-  
 duced to the bare employment of secretary to  
 the Caliph, and subordinate to that Emir.

The vizir Moclach, enraged at the esta- Hegyra 324.  
 blishment of a dignity so prejudicial to his Ch. ær. 936.  
 interest, instantly took a resolution of reveng-  
 ing himself upon Raïk, and of destroying a  
 man, whose immense power annihilated, as  
 it were, all the officers of the state, and par-  
 ticularly that of vizir; but such a design  
 could not hastily be carried into execution,  
 and two years passed ere he attempted to ef-  
 fect his purpose, which attempt was attended  
 with the most fatal consequences.

During that time, Raïk made use of the Hegyra 325.  
 unlimited power with which he was entrust- Ch. ær. 937.  
 ed, to his own benefit; and so dealt with the  
 enemies of the state, that he brought on a  
 good correspondence between them and the  
 Caliph's subjects, without having recourse to  
 arms.

The most formidable enemies they then Treaty with  
 had were the Karmathians, who, under the the Karma-  
 command of the brave Abu Thaher, their thians.  
 general, committed great ravages in the Ca-  
 liph's territories, and particularly in Arabia,  
 where they became so strong, that they were  
 forced to suspend the famous pilgrimage of  
 B 3 Mecca.

RHADI.

Hegyra 325.

Ch. ær. 937.

Mecca. Raïk made the first step towards a negotiation with Abu Thaher, and having assuaged his wrath, prevailed on him to grant a safe-conduct to the caravans who should go to Mecca. The Karmathian general complied with Raïk's request, in consideration of fifty thousand denarii of gold, which the Caliph promised to pay him yearly; however, it will soon appear that the Karmathians broke their word, and renewed hostilities with greater fury than before. Perhaps they were of opinion, that as they concluded the treaty with Raïk, they were not bound to perform the conditions, when that Emir was deprived of his post on account of the practices which Moclach made use of to destroy him.

Hegyra 326.  
Ch. ær. 938.

The designs  
of Moclach  
against Raïk  
are discovered.

That vizir, who had long been meditating on the ruin of Raïk, contrived such means as he thought could not fail of success. He wrote a letter in the Caliph's name to one of the chief officers of the Turks, called Jakem, and complained of the tyrannical behaviour of Raïk, since he had been appointed Emir al Omara. He begged to be freed from a man, whose power had made him insolent; and to that end, he desired Jakem to come speedily to Bagdat, in order to take upon him the chief command of the forces, and to take care to come so well attended, that he might make head against the Emir, in case force should be used to oppose the execution of the design in question.

Unhap-

Unhappily for Moclach, this letter was intercepted. It fell into the hands of Raik, who forthwith waited on the Caliph, and asked him in what manner he had so incurred his displeasure, that he had resolved to deprive his faithful servant of his post. The Caliph, amazed at the question, answered Raik, that he still preserved the same regard for him, and he could by no means conceive why he entertained such a thought.

RHADI.  
Hegyra 326.  
Ch. ær. 938.

Upon this Raik produced the intercepted letter, and Rhadi, being astonished at the insolence of the vizir in making so ill use of his name, sent for Moclach, and charged him with carrying on an illicit correspondence with Jakem the Turk. The vizir, not in the least suspecting what had happened, boldly denied the charge; but the Caliph having shewed him the letter, the matter was so plain that he had no more to say for himself.

This piece of treachery was punished on the spot. His left hand was cut off; and as this punishment, instead of humbling him, only caused him the more bitterly to inveigh against the Caliph and the Emir, they moreover condemned him to have his tongue cut out. He was afterwards driven from the court, and lived miserably until about the 338th year of the Hegyra, at which time he died \*.

However,

\* The story of the vizir Moclach is differently related by some Arabian authors. Abul Faragius and El Makin do not say,



RHADI.

Hegyra 327.

Ch. ær. 939.

However, the ambitious Turk having been informed of the weakness of the government, either by means of his former correspondence with the vizir, or by some other way, he resolved to take advantage of it, and by the destruction of Raik to get into his hands the management of publick affairs.

He therefore approached Bagdat with a body of troops, and made preparation for

say, that the vizir had both his hands cut off, or that he was deprived of his right hand during the reign of Caher, as I have mentioned in the life of that Caliph. According to those authors, Moclach did not lose his right hand till the time of Rhadi, and they say it was on account of a letter he wrote to that prince, in which he advised him to cause Raik to be apprehended, and to give his post to Jakem the Turk. The Caliph shewed a letter to the Emir, who being possessed of unlimited power in Bagdat, was soon revenged on the author of a piece of advice so detrimental to him. The affair was brought before the magistrates, who condemned Moclach to lose his right hand and his tongue. History tells us, says El Makin, that when they cut off his hand, he spoke thus: "This hand with which I have thrice transcribed the Koran, is about to be cut off like the hand of a robber."

The same author says, that the wretched vizir, after having been deprived of his right hand and his tongue, was confined in a lower room of the palace, where was a well; and that having no person to attend him, he drew water for himself, pulling the rope with his left hand, and stopping it with his teeth till the bucket came within his reach.

They attribute to this vizir the invention of the modern Arabian characters, which are to this day made use of instead of the ancient ones, which were called Cufick, and were very rude. This discovery gained him the surname of Vadhé Khath, that is to say, Author and inventor of writing.

This vizir, who had thrice copied the Koran, had also thrice performed the pilgrimage to Mecca; and after his death he was three times buried: the first time in prison, the second time in the imperial palace, and the third time in his own house, whither his body was carried at the request of his children, who begged it of the Caliph.

the

the siege of the place. Raik immediately sallied out well accompanied, and strove to face the enemy; but at the first onset his men were broke, and so totally routed that he could not get back to the city to shut the gates against the conqueror. Jakem therefore entered Bagdat in triumph, and found the inhabitants in the greatest confusion, for fear of being plundered and slain: but the general restrained his troops; and as his ambition was only to direct the helm of the state, and he had no evil design against the person of his sovereign, he went and paid homage to the Caliph, and entreated that he would be pleased to invest him with the post of Emir. Rhadi, who thought himself happy that he could so easily satisfy him, readily granted his request, and soon placed all his confidence in him.

RHADI.

Hegyra 327.  
Ch. ær. 939.

Jakem forces  
the Caliph to  
appoint him  
Emir.

Jakem, who was only desirous of attaining absolute power, without troubling himself whether or not it extended over many provinces, did not oppose the resolution taken by the Caliph of granting the rights and prerogatives of a sovereign to many of those who were possessed of considerable governments. Thus the temporal power of the Caliphs was by degrees destroyed. Those new-made sovereigns looked upon the Caliph to be no more than the chief Imam or pontiff of the church, who had no other function than to perform the publick prayers.

How-



RHADI.

Hegyra 327.

Ch. ar. 939.

However, they suffered his name to remain on the coin, and permitted him to grant investitures ; but the last prerogative was looked upon to be no more than a bare ceremony, which the princes, for the most part, declined submitting to in the sequel. And what is most suprising, even the Emirs al Omara, who had no authority but what they derived from the Caliphs, became in such sort masters of the crown, that they gave it and took it away at their pleasure, and no man dared to oppose so criminal an error.

Jakem was the first Emir that made the most of his employment ; he carried his pretensions much further than could have been expected. The elevation of that Turk to so distinguished a post surprised all men, whether they considered the great indiscretion of the Caliph, in exposing himself to be soon the tool of a nation, who had raised such great disturbances in the state under former Caliphs ; or whether they considered the great improbability that Jakem should ever have been possessed of an employment of so great consequence.

Rise of Jakem.

That Turk was indeed in such circumstances, that he could not reasonably have entertained such great hopes. He was brought up in servitude, having been many years slave to Mardavigius, king of Dilem. This prince having taken an affection to Jakem, enfranchised him, and soon raised him high

high in his army. Jakem distinguished himself in many actions at which he was present; but as he served an ambitious prince, who was bent on making conquests, and whose sole law was fire and sword, he also resolved to make his fortune; and as the first step to it, conspired against his master and benefactor: he slew that prince at Isfahan whilst he was bathing, and having gained over some troops by their means, he proposed to seize to his own use part of that prince's dominions.

RHADZ.  
Hegyra 327.  
Ch. ær. 939.

But having learned, by means of his correspondence at Bagdat, and particularly that with Moclach, that it would be an easy task for him to fix himself more advantageously with the Caliph, if he could drive away Raïk from the court, he made use of the same troops to carry on that grand design, which proved successful in all points.

As he was a more able man than the person whom he deprived of the post of Emir, he took proper measures to secure himself in the possession of it. Thus, when Raïk appeared before Bagdat, with a view to procure his re-establishment, Jakem boldly faced him, and prevented him from gaining any advantages. Hostilities were of no long duration. Raïk, plainly seeing that he could not recover what he had lost, confined himself to negotiation, and required that they would grant to him, as well as they had done to many others, the property of some places

Raïk is made  
sovereign of  
Arabian Irak.

RHADI.

Hegyra 327.

Ch. ær. 939.

of which he was governor. Many conferences were held on this account ; the Caliph and Raïk sent ambassadors to each other, and at last it was stipulated that they should cede to him Basorah, Cufah, and Arabian Irak. On these conditions both parties laid down their arms, and Raïk gave over all thoughts of recovering his former dignity of Emir.

Hegyra 328.

Ch. ær. 940.

Mohammed is  
proclaimed  
sovereign in  
Egypt and  
Syria.

In a short time another limb of much greater consequence was lopped off from the mussulman empire. The Dynasty of the Tholonites becoming extinct, the Caliphs in some sort recovered the sovereignty of Syria and Egypt ; but they being afraid lest such as they should appoint to be governors of those provinces, should likewise set up for sovereigns, they formed a resolution of often changing the persons with whom they intended to entrust those governments.

This bad policy gave rise to many disorders. The governors, for the most part, finding they should be soon displaced, were in great haste to enrich themselves, and laid every kind of burthen on the people, in order to gratify their avarice. Others, who were resolved to maintain their post, spight of the Caliph's orders, strove to gain the hearts of the people, and especially of the troops, that they might be able to oppose any force the Caliphs might employ to deprive them off their governments. Such was the state of Egypt and Syria from  
the

the Caliphate of Moktaphi to the reign of RHADI.  
Caher.

Hegyra 328.  
Ch. ær. 940.

That Caliph having conferred the government of Egypt on Abubeker, Mohammed the son of Tagage, who was by nation a Turk, and having shortly afterwards deprived him of it, the governor seized the province by main force, and caused himself to be acknowledged as sovereign thereof. Rhadi, Caher's successor, strove to prevent him from doing the same thing in Syria: but his attempts were fruitless; the brave Mohammed surmounted all obstacles, and became absolute master of Syria: he then took the surname of Akfchid, a title borne by the kings of Fargana in Turkestan, from whom he claimed to be descended; and it is even asserted, that Rhadi having come to an accommodation with him, confirmed that title by an express patent. Historians give him the same title, and his posterity were surnamed Akfchidians.

That prince kept in his pay a numerous army, consisting of veteran soldiers ready to go on any expedition under the command of their leader. It is said, that he had always four hundred thousand men on foot, eight thousand of which, called Mamelukes, mounted guard at his palace; and yet, he was so far from thinking himself safe, that he took further measures to avoid the snares his enemies might lay for him. History tells us, that he never lay two nights together in  
the



RHADI.

Hegyra 328.

Ch. ær. 940.

the same place, insomuch, that whether he resided in a town, or was encamped, it was never exactly known in what chamber or tent he would pass the night.

War between  
Akschid and  
Raïk.

Akschid therefore remained in the quiet possession of Egypt and Syria during the reign of Caher; that is to say, the Caliph, who was lawful sovereign of those provinces, tacitly consented to his continuing master of the country he had usurped; but it was not so with the other governors: for they grew jealous of Akschid's power, and attempted to weaken it, by endeavouring to deprive him of part of his newly-acquired possessions. Amongst others, he had some very warm disputes with Raïk, in which, both of them in their turn were favoured by fortune: these rivals reflecting, that by thus making war they must inevitably weaken each other; and that a third man might step in and take advantage of their situation, resolved to come to an accommodation. Raïk restored to Akschid some places he had made himself master of; and he, in return, consented to pay to Raïk the yearly sum of one hundred and forty thousand crowns.

El Makin.

Although Rhadi was no stranger to these transactions, yet he took not the least measures to profit by their quarrel. The Emir al Omara, contented with the unlimited power he enjoyed in Bagdat, and probably bribed by the rebellious governors, quietly suffered the Caliph to be spoiled of his fairest provinces,

provinces, without taking the least step to <sup>RHADI.</sup> prevent it.

In a short time the Caliph died. That <sup>Hegyra 329.</sup> prince had been for some time seized with <sup>Ch. ær. 941.</sup> the dropsy, which was attributed to his im- <sup>The Caliph's</sup> moderate use of women. His death hap- <sup>death.</sup> pened in the 329th year of the Hegyra, and the 941st of the Christian æra. He was a little more than thirty years of age, and had reigned six years and some months.

According to El Makin, this prince was liberal, affable, noble, very zealous for religion, and a protector of letters and learned men. Historians speak highly in praise of his probity, and other moral virtues; but his want of vigour in the government plainly shews that he was not master of those qualities which adorn a sovereign.

They also say he had eminent talents for eloquence and poetry: he wrote many pieces, all filled with admirable maxims. Amongst others they extol a piece of poetry, where he expresses himself in the following terms: "Tell me not of the honour I may acquire above other princes. Their virtues, and their great and noble actions, are their reward. I walk like unto a lamp to shew the way to other men, and to finish those buildings, of which my predecessors laid the foundations. In the paths of virtue will I finish my course, and yield up my place to my successor without repining: my delight has been to surpass others in doing that which is right."

He



MOTAKI.

Hegyra 329.

Ch. ar. 941.

He would not have done amiss had he imitated some of his predecessors in their skill and management of state-affairs, and in the prudence of their government.

In the reign of this prince died Saïd-ben-Batrik, patriarch of Alexandria, known amongst the eastern Christians by the name of Eutichius. He, in the first place, practised physick, and was raised to the patriarchal dignity in the first year of Caher's reign. This prelate, who was a Catholick, had great disputes with his diocesans, who were for the most part Jacobites. Akfchid, who was at that time sovereign of Egypt, exacted such excessive contributions from the Christians in general, that he compelled them to agree with their patriarch, and even to assemble together in the same church.

## M O T A K I L L A H.\*

### The FORTIETH CALIPH.

**A**T the time of the death of Rhadi, Jakem was not at Bagdat; he had been some time at Cufah about business. So soon as he was informed of that event, he wrote

\* The surname of Lillah, as well as that of Billah, and also those of Lemrillah, and Beemrillah, which will be mentioned hereafter, signify, In God, From God, or, as we say in Europe, By the grace of God.

circular letters, in which he summoned the MOTAKI.  
 Alians, Abassians, and other persons of dis- Hegyra 329.  
 tinction in the empire, to meet as soon as Ch. ær. 941.  
 possible at the house of Abu Kassim Soliman  
 the late Caliph's vizir, to consider of the  
 choice of a sovereign.

The whole assembly joined in giving their Motaki is  
 votes to Ibrahim the son of Moctader. They chosen Caliph.  
 forthwith swore allegiance to him, and gave  
 him the name of Motaki-Lillah. That  
 prince continued Jakem in the post of Emir  
 al Omara, and invested him with that dig-  
 nity, by sending to him the vest and stan-  
 dard.

The regard which the Caliph thus paid to Jakem is af-  
 Jakem, was only a blind used to prevent faffinated.  
 him from discovering the unhappy fate with  
 which he was menaced. That Emir was  
 soon afterwards affaffinated, and, as it is as-  
 serted, by order of the Caliph. He had at-  
 tained so great a degree of power that he was  
 become insupportable: he ruled all things  
 at his pleasure, and had so engrossed the di-  
 rection of all publick affairs, that the mi-  
 nisters of state had nothing to do; and even  
 the dispatches which ought at least to have  
 gone through the hands of the vizir, were  
 sealed by his secretary: but what chiefly  
 contributed to draw on him the hatred of  
 the Caliph, was the conduct he observed the  
 moment Rhadi died. He sent his attendants  
 to Bagdat, with orders to bring away all the  
 furniture of the imperial palace, and all the

MOTAKI.

Hegyra 329.

Ch. ar. 941.

horses which were in the Caliph's stables.

This was probably a new perquisite which he proposed to add to such as he already enjoyed by virtue of his post. Motaki was so enraged at the Emir's presumption, that he resolved to make away with him; and Jakem was actually assassinated in a short time after his arrival at Bagdat.

El Makin gives a different account of the death of Jakem. He says, that the Emir going one day out of Bagdat to hunt, saw at a distance a band of Curdes, who seemed to be travelling towards their country Curdestan. He was seized with an inclination of frightening them, and fell with his attendants on the company, as if he had been minded to take away their purses. The travellers, who were but few in number, took them for a gang of robbers, and fled. Jakem, not satisfied with having alarmed them, pursued the body very briskly; but one of them being followed too closely, faced about on a sudden, and ran his spear through the body of him that happened to be nearest to him, and killed his pursuer on the spot. This was Jakem, whom the Curde slew without knowing him. The Emir's attendants were disconcerted at his death; they took up the body and carried it to Bagdat, and the Curdes quietly pursued their journey.

Motaki was not sorry thus to be delivered from a man, whose haughtiness he could so  
ill

ill brook; and he considered his death as a lucky event, which, by a proper management, might restore the Caliphs to their former power: but it was too late to hope for so advantageous a change; the post of Emir al Omara was become of so great importance, that it was not safe to endeavour to suppress it. Many princes were ambitious of obtaining it; and moreover, the Turkish corps who had been deprived of all authority under the preceding Caliphs, having entirely regained it under an Emir, who was of their own country, absolutely insisted, that this post should be conferred on one of their commanders.

These various pretensions set all Bagdat in a flame. A prince of Basorah soon arrived there, who strongly solicited for that post, and demanded at least to be made generalissimo of the Turks, if they would not confer upon him the dignity of Emir.

This prince was called Abdallah: they gave him the surname of Baridi, which signifies Postmaster-general, which employment he had formerly executed at Bagdat. He had attained so high a pitch of power under the Caliphate of Rhadi, that he made himself master of Basorah, which he took from Raik: he had also seized Wasseeth, and the whole province of Ahwaz: he was chief of a family which raised great troubles in the state. The princes his descendants in-

MOTAKI.

Hegyra 329.

Ch. ær. 941.

Hegyra 330.

Ch. ær. 941.

Rise of the  
Baridians.



MOTAKI.  
Hegyra 330.  
Ch. ar. 941.

herited his surname, and were called the Baridians.

Abdallah had not much time given him to solicit for the post he wanted. So soon as the Turks were informed of his intentions, they ran to arms, and forced that prince and all his train to leave Bagdat: they then went to the palace, and loudly demanded that the Emirship should be conferred on one of their leaders; and as the Caliph shewed no great readiness to comply with their demands, they plundered part of the city.

The Caliph  
intreats the  
Hamadanites  
to assist him.

Motaki being unwilling to gratify the mutineers, and finding he was not strong enough to quell them, he resolved to fly from Bagdat in the night-time, and take refuge in Mossul, to implore the assistance of the princes of the house of Hamadan, in order to restrain the insolence of the Turks.

Two of the Hamadanite princes were then sovereigns; the one in Mesopotamia, the other in part of Syria. The first was called Abu Mohamed Hassan, and the last Abul-Hassan-Ali-ben-Abdallah. They were together at Mossul, when the Caliph arrived there, and were well pleased that an opportunity offered of doing him service. Of this they gave him proofs at their first interview; for Abdallah being arrived before Mossul, with troops to attack the Caliph, the Hamadanite princes made a vigorous sally, in which

which Baridi's army was totally routed, and he himself was forced to fly after a considerable loss of his men, of which two thousand were made prisoners.

MOTAKI.  
Hegyra 330.  
Ch. 2r. 941.

Part of the victorious troops having pursued the enemy, under the command of one of the Hamadanite princes, made a terrible slaughter of the Baridians.

Abdallah was in hopes he might remain safe in Wasseeth; but the Hamadanite pursued him thither, and soon obliged him to retreat still further.

In the mean time another part of the victorious army, headed by one of their princes, conducted the Caliph to the city of Bagdat, where he entered in a kind of triumphant manner. The numerous escort with which he was attended, awed the mutineers, and not a man was so bold as to make the least stir. Motaki, by way of rewarding the Hamadanite princes for the favour they had just bestowed on him, changed their names, and bestowed others on them which were expressive of his gratitude, and the obligation the state had to them. He called the first Nasser-Aldoulat, which signifies, Protector and defender of the state; and the youngest, Saïff Aldoulat, which signifies, The sword of the state. And by these names the two princes are called in history. Having reinstated the Caliph in his capital, they both returned home.



MOTAKI.

Hegyra 331.  
Ch. ær. 942.Tozun is ap-  
pointed Emir.

Motaki, being apprehensive that fresh disturbances would soon arise on account of the post of Emir al Omara, resolved to dispose of it; and, in order to gain the good will of the Turks, he conferred that dignity upon one of their principal officers named Tozun, who was a near relation of Jakem, the last Emir. This choice put an end to all murmurings, and from that time the Baridians lost all hopes of attaining the Emirship.

He treats the  
Caliph with  
great haugh-  
tiness.

Tozun, who was naturally proud and haughty, did not think he had any great obligations to the Caliph for bestowing that post on him. He found that Motaki had gratified him with it rather through fear of some fresh attempts from the Baridians, than out of any regard to him. Full of this persuasion, he openly shewed the utmost contempt for the Caliph; and in the execution of his office, behaved with so glaring an insolence, that the Caliph, being unable to bear such treatment, resolved to deprive him of that dignity.

The Caliph  
retires to Mos-  
sul.

The Emir got wind of the Caliph's design, and far from endeavouring to bring about a reconciliation, he even presumed to insult Motaki in his own palace; and so often repeated his insults, that the prince being apprehensive of the consequences of them, had at last recourse to Nasser Aldoulat; and acquainting him with the resolution he had formed of quitting Bagdat, desired he would  
send

send him a strong escort to guard him to MOTAKI.  
 Mossul. The messenger he sent having Hegyra 331.  
 faithfully performed his trust, and Tozun Ch. ær. 942.  
 having been obliged to go to Wasseeth to  
 transact some affairs, the Caliph seized the  
 opportunity of his absence, and departing  
 from Bagdat with his wives and children,  
 went to take refuge at Mossul.

Motaki having resided a short time in that Hegyra 332.  
 city, suddenly departed, on pretence of going Ch. ær. 943.  
 to Akschid in Syria. It is not said whether  
 he formed this resolution on account of his  
 being discontented with the Hamadanite  
 princes. Perhaps he was ashamed to com-  
 municate to them, or could not at their court  
 dare to put in execution the ridiculous de-  
 sign he had formed; which was to write a  
 letter to Tozun, to sue for his friendship,  
 and propose an accommodation.

The Caliph therefore began his journey He acts  
 towards Syria; but he halted at the city Rakah meanly in re-  
 in Mesopotamia, from whence he sent advice gard to To-  
 to Tozun of his intentions. The Emir being zun.  
 well pleased to find the Caliph ready to treat  
 with him upon an equal footing, seemed  
 willing to consent to begin the treaty. In  
 the mean time the negotiation was protract-  
 ed, during which the Hamadanite princes,  
 as well as Akschid, having been informed of  
 the step which the Caliph had taken, they  
 went to Rakah, to entreat him to be on his  
 guard against Tozun, and not to trust the  
 promises of a man who in all probability  
 sought only to deceive him. Though

MOTAKI.

Hegyra 332.

Ch. ær. 943.

Though their remonstrances made some impression upon Motaki, yet he weakly continued to treat with Tozun, insomuch that the Emir having sent him a writing under his hand, countersigned by the chief doctors of the law, by which he bound himself to the Caliph to perform all the conditions he had promised to observe in the conference with the Caliph's envoys, Motaki took leave of Akfchid and the Hamadanite princes, and set out with his family for Bagdat, unprovided of a proper escort.

Hegyra 333.

Ch. ær. 944.

Tozun feigns  
a reconcilia-  
tion with him.

Tozun being informed the Caliph was on the way, he went to meet that prince a days journey from Bagdat. So soon as he came up to him he alighted to pay him homage; and holding by Motaki's stirrup, walked by the horse's side great part of the way, behaving to him with the utmost submission. He at the same time dispatched a courier to Abdallah Abul Cassem, son of Moktaphi, and grandson of Mothaded, to inform him of what had passed, and desired him to be in readiness for the approaching blow.

He compels  
him to abdicate the Caliphate.

He continued to pay the greatest honour to the Caliph during the remainder of the journey; he even caused him to make a sort of triumphant entry into Bagdat, and waited on him to the inner part of the palace. The prince was no sooner entered than Tozun brought forth Abul Cassem, and with a voice of authority, told the Caliph he must that instant resign the Caliphate, which dignity would

would be forthwith bestowed on the young MOTAKI.  
 prince that then appeared before him.

Hegyra 333.  
 Ch. ær. 944

Motaki, amazed at so dreadful a misfortune, was then sensible, though too late, of the error he had committed in trusting to the fair speeches of the perfidious Tozun. In vain did the Caliph reproach him with a breach of the treaty, and remind him of the oath he had taken to observe it; he was forced to obey, and the wretched Motaki, to his great grief, heard Abul Cassem proclaimed Caliph in his stead; Tozun having conferred on him the name of Mostakfi-Billah.

Thus, after a reign of about four years, passed in continual trouble, the unfortunate Motaki was, on a sudden, deprived of his dominions. Tozun, not contented with driving from the throne a prince to whom he was indebted for his advancement, pushed his cruelty so far as to cause his benefactor's eyes to be put out. The wretched prince lived thus twenty-five years, deprived of his crown, and of the light of heaven, till at the last a distemper put an end to his days and his misfortunes. Historians highly commend his goodness and sweetness of temper; but they agree, that in other respects he was in no wise qualified to rule a state.

The abbot Renaudot, in his history of the patriarchs of Alexandria, tells us, that this prince died in Egypt, where Akschid had offered him an asylum some time after his disaster.

MOS-



## MOSTAKFI-BILLAH.

## The FORTY-FIRST CALIPH.

MOSTAKFI.  
Hegyra 333.  
Ch. ær. 944.

**M**OSTAKFI took solemn possession of the throne after the deposition of Motaki. He did not enjoy more power than his predecessor, and his reign was much shorter. As he was raised to the throne by the practices of Tozun, that Emir held him under a dependance little different from slavery; and the monarch found his whole dignity reduced to the sole prerogatives of performing the publick service in the mosques, giving investitures, and being named on the coin. In other respects he was a stranger to the business of his kingdom. Tozun ruled all things at his pleasure; and being supported by the Turkish band, and the Caliph being too weak to controul him, he became so formidable, that he caused his directions to be complied with even after his death.

The post of  
Emir becomes  
hereditary.

Tozun being seized with a distemper, employed a Turkish officer named Schirzad, to transact the business of the state under his directions; and as his malady greatly increased, he disposed of his post as if it had been an hereditary estate; and, of his own authority, made it over to the same Schirzad.

So



So soon as he was dead the new Emir MOSTAKFI. Hegyra 334. Ch. xer. 945. took possession of that post, and the timorous Caliph dared not refuse to invest him therewith. Schirzad, who was full as violent and unjust as his predecessor, soon became insupportable, on account of his tyrannical behaviour: he carried it so far, that the inhabitants of Bagdat having long submitted to the tyranny, without openly complaining, lost all patience, and resolved to get rid of a man who paid no regard to the sovereign, or even to humanity.

Having held many secret conferences on the means to be used in the management and execution of so hazardous a design, it was agreed, that it would be both prudent and safe to put themselves under the protection of the princes of the house of Buiah, who, through their bravery and success in war, had in a short time attained the highest pitch of power. The inhabitants of Bagdat implore the assistance of the Buians against Schirzad.

Three brothers, commonly called Buians, on account of Buiah their father, were then the chiefs of that family. The eldest, as we have already observed, was called Ali, the second Hassan, and the third Ahmed, or, according to others, Hussain.

It was to the last of these that the inhabitants of Bagdat applied themselves: they sent deputies to him with the result of their conferences, and intreated him to undertake their defence, and to come without delay, to free them from the miserable condition they

**MOSTAKFI.**  
**Hegyra 334.**  
**Ch. ar. 945.**

they were brought into by the tyranny of Schirzad.

Ahmed was at that time in the province of Ahwaz, between Babilonian Irak and Persia: there he gave audience to the deputies of Bagdat; and being highly pleased with an opportunity of signalizing his courage upon an occasion which could not fail of procuring him the most considerable advantage, he promised them speedy assistance; and he accordingly issued out orders the spot, in consequence of which he had soon a numerous army on foot. He then marched with great expedition towards Bagdat; and as he thought himself strong enough, and likewise well knew that the inhabitants would declare against the Emir so soon as he arrived there, he made no secret of his march: on the contrary, he caused it to be industriously propagated that he had taken up arms with no other view than to free Bagdat from a body of foreign troops, who behaved towards the inhabitants of that city in a most tyrannical manner.

Schirzad retires, and carries the Caliph with him.

This news having soon reached Bagdat, Schirzad, who found himself too weak to oppose the army of the Buian prince, resolved to abandon the place with his troops; and he also prevailed on the Caliph to make his escape with him, assuring Mostakfi that the design was against him, and that he could

could no otherwise avoid destruction than MOSTAKFI.  
by speedily flying to a place of safety. Hegyra 334.

Ahmed came in sight of Bagdat soon after the escape of the Caliph and his Emir. This event removed all obstacles: there was no need of drawing a sword to force a passage; the inhabitants opened their gates to the Buian prince, and admitting him into the city, received him as their deliverer. Ch. xx. 945.

The good order and tranquillity which had prevailed in Bagdat ever since the arrival of Ahmed there, and the care he took to see strict justice done in the sovereign's name, fully convinced the fugitive prince, that there was not the least cause for the suspicions which had been so industriously instilled into his mind against a man, who, far from being his enemy, as was pretended, gave him on the contrary such manifest proofs of affection and submission: he therefore instantly resolved to get out of the hands of his Emir; and seizing a favourable opportunity, he privately quitted Schirzad, and returned to Bagdat, where Ahmed paid homage to him, and behaved with all the respect and submission due from a subject to his sovereign. Mostakfi escapes and returns to Bagdat.

Mostakfi, on his part, was not backward in testifying his gratitude; and that the remembrance of it might be perpetuated, he changed that prince's name, and directed he should for the future be called Moëzeddulat, that is to say, He who strengthens the state, and

Mostarfi.

Hegyra 334.

Ch. ar. 945.

and makes it flourish. He also bestowed favours on the two other Buian princes, from whom he had received signal proofs of affection. He named the eldest Amadeddulat, which signifies, Support of the state; and the other, Rokneddulat, which means, Pillar of the empire. Those princes gained great renown in the mussulman empire; and by these names I shall distinguish them in the sequel of this history.

He bestows  
the post of  
Emir on Moë-  
zeddulat.

The Caliph thinking he could not appear too sensible of the favour he had just received from Moëzeddulat, loaded him with civilities and favours, of which he had soon cause to repent. He forthwith created him Emir al Omara, which post he should, in common prudence, have endeavoured to suppress, and the very name of which one would think he must have detested: but this thoughtless prince, even added to it the honours and prerogatives of sovereignty; he invested Moëzeddulat with the royal mantle, and placed a diadem on his head. He then issued a proclamation, requiring that the Emir should be named immediately after him in the publick prayers, and that money should be coined with his impress on it.

These honourable marks of distinction, which ought to have engaged the Buian prince to make a grateful return, on the contrary served only to increase his ambition: and as he could not bear with any rival in the sovereign authority, he arrogated the whole



whole power to himself, and soon became MOSTAKFI.  
 full as insupportable to the Caliphs, as the Hegyra 334.  
 Emirs his predecessors. Ch. ær. 945.

The Caliph was thoroughly sensible of the fault he had committed, but it was too late to apply a remedy. He made some attempts to resume the power he had so indiscreetly parted with; but his attempts proved fruitless, and served only to enrage the Emir, and put an end to the good understanding which had before been kept up between them: and as it is impossible for two princes, who have an equal and absolute power, to live quietly together in the same state, so it was easily foreseen that one of them would get the upper-hand of his rival. As the characters, both of the Caliph and the Emir were well known, the eyes of all men were fixed on Moëzeddulat; and it was not doubted but that prince, whose wit and ambition were equal to his courage, would easily deal with a poor-spirited and irresolute monarch, who was no otherwise remarkable than for the false steps he till that time had taken.

So soon as Moëzeddulat perceived a change Moëzeddulat  
 in the Caliph's behaviour towards him, he dethrones the  
 used his utmost endeavours to raise a strong Caliph.  
 party to secure him from any designs Mo-  
 takfi might form against him. He did not  
 think fit to rely on this precaution, for he  
 was apprehensive that some of his secret  
 enemies might, by their advice and impor-  
 tunity, enable and incite the Caliph to strike  
 some



MOSTAKFI.

Hegyra 334.

Ch. ær. 945.

some great blow, though the prince of himself, was not able to form or execute any bold design; he therefore resolved to deprive him of the throne, and to put in his place a prince, whom he had no reason to be afraid of.

On the day fixed for the execution of this important design, Moëzeddulat, who had the chief command of the troops, took care no other officers should be appointed for the palace-guard but such as were his friends and creatures, who were for the most part let into the secret. He then went to wait on the prince with some of his chief officers; and when he entered the Caliph's apartment, he fell prostrate according to the custom, and afterwards seated himself near that prince. Two of the officers having approached the throne, Mostakfi extended his hands towards them, imagining they intended to kiss them; but they seized him by the arms, and forcibly pulled him from his throne, and having taken off his diadem, they carried him to the house of Moëzeddulat, where they blindfolded him: they then compelled him to resign the Caliphate; and Mothi, the son of Moctader, was elected and proclaimed in his stead.

Historians, for the most part, relate, that Mostakfi's eyes were put out. Some say the cruel order was given by Moëzeddulat, that this prince might be put out of a condition of revenging himself: others assert, it was done by command of Mothi. Thus the unhappy

happy Mostakfi was deprived of the crown, MOTHI.  
 after he had reigned a year and some months. Hegyra 334.  
 He remained a short time in the house of the Ch. ar. 945.  
 Emir, whence he was removed to the imperial palace, where an apartment was allotted to him: there he ended his days in the 338th year of the Hegyra, being then aged forty years and upwards.

# M O T H I - B I L L A H.

## The FORTY-SECOND CALIPH.

**A**LTHOUGH this prince possessed the throne a long series of years, yet historians have not furnished us with the means of forming a true judgment of his character. Moëzeddulat gets all the power into his hands.  
 This was doubtless owing to the abject condition to which the Caliphate had been reduced, ever since the first appointment of an Emir al Omara. All such as were invested with that dignity, had successively strove to enlarge their power, by diminishing the Caliph's authority. Moëzeddulat, who was still more ambitious than his predecessors, did not even permit the Caliph, who by his procurement had been just crowned, to intermeddle in state-affairs. Mothi's sole prerogative, was that of saying the public prayers. Moëzeddulat took away his council; the post of vizir was suppressed, and that prince had only a common Kateb or secretary, who

MOTHY.  
Hegyra 334.  
Ch. ar. 945.

had no other employment than to keep an account of his income and expences: and the Emir obliged the Caliph to be a good œconomist of his money; for he allowed him no more than was absolutely necessary for his household expences.

It is asserted, that the Emir was principally induced to deal so hardly with the Caliph on account of his inclination to the Alians. He was firmly persuaded, that the mussulman crown belonged to them, and that the Abassians, as well as the Ommiyans their predecessors, were all usurpers.

In consequence of this strong persuasion, he formed a design of raising to the throne, Abul-Hassan-ben-Jahia-Alzeidi, one of the chiefs of the house of Ali, for whom the Mussulmen entertained the highest veneration, on account of his knowledge and piety. But the Emir having imparted his design to Mohamed al Zameri, his secretary and favourite, the latter gave him so lively a description of the confusion which such a change would produce, not only in the state, but even in his own particular affairs, that he resolved to desist.

Although Moëzeddulat gave over his design, he did not shew any greater regard to Mothi; and as he did not dare to deprive him of his crown to place it on the head of another, he at least assumed the whole power, and left that prince no more than the empty name of a sovereign.

The

The Hamadanite princes, who had already MOTHI.  
 shewn themselves protectors of the Caliphs, Hegyra 334.  
 against the designs of the Emirs al Omara, Ch. ær. 945.  
 appeared ready to avenge Mothi, for the ty- Attempt of  
 ranny of Moëzeddulat. One of them, named the Hamada-  
 Nasser Aldoulat, marched with a considerable nites to restore  
 army, and sat down before Bagdat. the Caliph's  
 Moëzeddulat put himself in a posture of defence; authority.  
 but, spight of all his endeavours, the ene-  
 my entered Bagdat, and made a lodgment  
 in the eastern part of that city. The Emir  
 was therefore compelled to retire to the  
 western part of it, where he fortified him-  
 self so strongly, that he no longer feared  
 Nasser, and employed his whole care in  
 raising a body of troops sufficient to attack  
 him, and to drive him from the important  
 post he was possessed of. In a short time some  
 smart onsets passed between the two parties:  
 the Hamadanite prince bravely withstood the  
 attacks of the Buian; but he was at last  
 forced to give way. Nasser pressed him so  
 closely in his quarters, that he had much  
 to do to make his escape. Thus he left Moë-  
 zeddulat master of the whole city, who  
 thereby recovered the full possession of what  
 they had attempted to take from him.

It doth not appear that the Hamadanite  
 engaged in this enterprize at the solicitation  
 of Mothi, or that this Caliph took the least  
 step to second an attempt which tended to  
 rid him of the tyrannical Emir. That indo-  
 lent prince had neither courage nor incli-



MOTHIL.

Hegyra 334.

Ch. ær. 945.

nation enough to take advantage of an occurrence which might have enabled him to recover his power. He acted in like manner during the whole course of his reign; inso-much that as authors inform us of nothing that personally related to him, little will be said of him in this history: and we shall only give an account of the events which were produced by the several factions in the Arabian empire during his Caliphate. This will likewise be the case, in respect to most of the Caliphs that succeeded him, who being no better than slaves to the Emirs, had no share in the government: their reigns serve, as it were, only as an epocha to the events which happened in their days.

The death of  
Akschid.

Whilst Nasser Aldoulat attacked the Emir in Bagdat, Saïff Aldoulat, another Hamadanite prince, attempted to make conquests elsewhere. The famous Akschid, Sultan of Egypt and Syria, died at Damascus. As the children left by that prince were all either minors, or incapable of themselves to bear the weight of government, he had appointed one of his generals, named Cafor, to be regent of his dominions, an officer who was at first a slave, and who by his bravery and skill in the art of war, had raised himself to the chief command in the army.

Saïff Aldoulat  
seizes Dama-  
scus.

That general being in Egypt at the time Akschid died, Aldoulat thought it a fair opportunity to make an irruption into Syria, and  
to



to endeavour to become master of the capital, in like manner as he had seized Aleppo the preceding year. That prince succeeded in his enterprize, and deprived the children of Akschid of the noble city of Damascus, part of the valuable possessions of their late father.

MOTH.  
Hegyra 334.  
Ch. ær. 945.

Soon after the death of Akschid, Caiem-Bemrillah died also; he was the second prince of the Dynasty of the Fatimites in Africa, of which they had assumed the title of Caliph. He was the son of Abu Mohammed-Obeidallah, the founder of that Dynasty, whose chief see was Cairwan, capital of the dominions of the Fatimites in Africa. Caiem died at Mahadi, a city which Obeidallah his father had founded near Cairwan, and which he so named from the surname he took at the time he usurped the dignity of Caliph. He was called Mahadi, that is, Imam or director of the faithful. Caiem at his death left his dominions to his son Abutather Ishmael, who reigned in Africa by the name of Manzor-Billah.

The death of  
Caiem Bem-  
rillah, prince  
of the Fati-  
mites.

The Fatimites maintained the possession of their territories, and afterwards even greatly augmented them; but it was not so with the Akschidians. Cafor, who was appointed regent of Akschid's dominions, and tutor of his children, used his utmost efforts to preserve for his pupils the valuable demesnes which their father had left them. He marched from Egypt at the head of a

Hegyra 335.  
Ch. ær. 946.

Saïff Aldoulat  
is driven from  
Damascus.

MOTHIL.

Hegyra 335.

Ch. ar. 946.

numerous army, and entering Syria, attacked Saïff Aldoulat, who had scarce time to fortify himself in Damascus, which he had so lately seized. The Hamadanite prince made a brave resistance ; but Cafor pushed on his attacks with so much vigour and fury, that Saïff Aldoulat was forced to fly from Damascus, and retire to his principality of Aleppo.

Hegyra 336.

Ch. ar. 947.

He defeats  
the Karmathians.

He was in hopes of recovering from that blow, when intelligence arrived, which obliged him to employ his forces against other enemies. He was informed, that his cousin Abu Allah, whom he had appointed governor of Emessa, had been defeated and taken prisoner by a body of Karmathians which then kept the field, under the command of a general named Mutrafek, who assumed the title of prince. Saïff Aldoulat forthwith put himself at the head of his troops, and marching out to meet the Karmathians, he came up with them in the way between Aleppo and Damascus. In this place a bloody battle was fought, and the Karmathians were totally routed : their general having been taken prisoner, was killed on the spot, and Saïff Aldoulat returned in triumph to Aleppo, with his cousin whom he had set free. He entered the city, the head of the Karmathian general being carried before him on the point of a lance.

Hegyra 337.

Ch. ar. 948.

The Hamadanite prince had other work upon his hands, which obliged him to quit

the design of renewing the war against Ca-  
for. It is even probable that they concluded  
a peace with each other, for the latter, after  
having issued out several orders in Syria, re-  
turned to Egypt; and during his absence,  
the officer whom he appointed governor of  
Damascus, sent succours to Saïff Aldoulat,  
at a time when he was threatened with total  
ruin.

ΜΟΤΗΙ. 337.  
Hegyra 337.  
Ch. ær. 948.  
The Greeks  
make war  
against him  
with success.

The Grecians had newly made an irrup-  
tion into the mussulman territories, under  
the command of the very nephew of the  
emperor of Constantinople. A near re-  
lation of the Hamadanite princes called Abu-  
frazé, was carried off near Mambeg, by a  
detachment of imperial troops, and the ge-  
neral forthwith sent him away to Constanti-  
nople: and soon after, this formidable army  
of Greeks advanced as far as Aleppo, to be-  
siege that city.

Saïff Aldoulat having been informed of  
this affair, before it was too late to take proper  
measures, speedily made a considerable levy  
of troops, which he divided into two armies.  
He put himself at the head of one, and gave  
the command of the other to Négez, for-  
merly his slave, and then one of the chief  
lords of the state. They both took different  
routes to attack the Greeks; but they having  
been informed, that the Hamadanite had di-  
vided his forces, caused all their out-parties  
to join the army, in order to fall on the body  
commanded by Saïff Aldoulat; and they

MOTH.  
Hegyra 337.  
Ch. ær. 948.

attacked them so furiously that they broke them, put them to a total rout, and obliged the prince to take to a precipitate flight.

This defeat was followed by the taking of Aleppo. The Grecians being animated by the victory they had gained, carried on the works with amazing ardour; and after having battered the place a considerable time, they made an assault, and carried it. The city was forthwith abandoned to pillage; and when the conquerors had glutted their avaricious desires, they attacked the citadel, which they took in a short time. This loss was highly prejudicial to Saïff Aldoulat; his treasures, and all his valuable effects were there: the conquerors seized the whole, and having plundered as long as they thought fit, they quitted the place and retired with their booty.

The governor of Damascus then appeared at the head of some troops he had assembled; though this succour came too late, yet it served to raise the courage of Saïff Aldoulat, who collected the broken remains of his army, joined the governor, and marched in pursuit of the Greeks. He came up with them near Tarsus in Cilicia; but this encounter proved also unfortunate to the Musfulmen: they were again defeated by the Grecians, who killed them five thousand men, and then laid siege to Tarsus. They soon became masters of the place, which they



they plundered, and carried off a considerable booty. MOTH. 301

Whilst a part of the mussulman empire was thus agitated, several events happened in other places which merit our attention. Hegyra 338. Ch. ær. 949.

The eldest of the Buian princes, called Amadeddulat, died in the 338th year of the Hegyra, after having reigned prosperously in the province of Persia which he had conquered. That prince having no children, appointed his nephew, the son of Rokneddulat his brother, to be his successor, and caused him to take the name of Adhadeddulat. By the death of that prince, the Dynasty of the Buians was reduced to two principal branches, to wit, that of Moëzeddulat, and that of Rokneddulat. The appointment made by Amadeddulat of his nephew to succeed him, was ratified by letters patent from the Caliph, who gave to Adhadeddulat the investiture of the territories which his uncle had been possessed of. The death of Amadeddulat.

The next year the Karmathians brought back to Mecca the famous black stone, which was held in great veneration by the Mussulmen, at the pilgrimages they performed to the temple of the Caabah. It was matter of wonder, that after an interval of about twenty years, and after having many times refused immense sums which had been offered them, in case they would return the stone, they should now bring it back gratis. The only reason they gave was, that they had Hegyra 339. Ch. ær. 950. The Karmathians bring back the black stone to the Caabah.



MOTHI.

Hegyra 339.

Ch. ar. 950.

had carried it off by order of the superior powers, and that by a like order they were enjoined to return it.

Monf. D'Herbelot observes, it was the common opinion that the order came from Ali; and that the Karmathians having fastened the stone to the first pillar, then to the second, and afterwards to the others, it always changed place till they fixed it to the seventh, which Ali had pointed out to them. From that time the seventh pillar was called Rahmat, that is to say, Mercy of God. Some historians (says the same author) relate, that when the Karmathians carried away the stone from Mecca to their own country, they made use of forty of the largest and stoutest of their camels, and that they were all successively tired with the weight of it; but when it was to be brought back to Mecca, one very meagre camel only carried it with great ease, and even grew fat on the journey.

The same author adds, that the Caliphs caused a piece of the black stone to be fixed in the threshold of the palace-door; and all such as entered there were obliged to kiss it, which occasioned the sovereign to be held in great veneration. He does not name the Caliph who first thought of this expedient: if it was Mothi, it may fairly be said it was the only remarkable thing he ever did in his life; and that he was certainly in the right to use some means for gaining at least an appearance

pearance of respect from the people, for he never of himself took any steps that were likely to procure the esteem of his subjects. MOTH. Hegyra 340. Ch. ar. 951.

As the Emir al Omara alone disposed of all favours, posts, and employments, he only was regarded in the empire ; to him all applications were made, and all marks of honour and respect shewn by the people. Moëzeddulat, a Buian prince, who was then invested with that post, executed it in such a manner as to gain the good will of the Mussulmen ; for setting aside his conduct in regard to the Caliph, whom he deprived of all power, he was very careful to make the people happy, by causing a plenty in Bagdat, and by seeing strict justice done in all cases ; and this he had the more diligently attended to ever since the violent attempt made on him by Nasser-Aldoulat : being very desirous of avoiding a second insult of the same kind, and hoping that he might thereby engage the people to undertake his defence, and even to embark in a design he had formed of one day revenging himself on that prince.

Moëzeddulat having employed some years in securing his authority, and gaining the hearts of the people, he suddenly marched from Bagdat at the head of a numerous army, and entering Mesopotamia, attacked Nasser Aldoulat in Mossul, his capital. The Hamadanite prince, not expecting such an irruption, was forced to fly, and abandon his Hegyra 347. Ch. ar. 958. Moëzeddulat declares war against Nasser Aldoulat.

MOTAL.

Hegyra 347.

Ch. ær. 958.

his dominions, of which Moëzeddulat made himself master with much greater ease than he expected. The Buian prince being possessed of Mossul, added many places in the neighbourhood of that city to his conquests, and passed almost a year in that country, which he ruled, as if he had been the sovereign, whilst at the same time his orders were executed with as much punctuality in Bagdat, as if he had been in person at the head of affairs.

Hegyra 348.

Ch. ær. 959.

Hegrants him  
a peace.

Nasser Aldoulat having vainly strove to recover from this blow, formed a resolution which proved more successful to him than if he had taken up arms: he proposed terms of peace to Moëzeddulat. Several conferences were held between their respective deputies, and a treaty was signed. The Hamadanite prince thereby recovered his dominions, and the Buian returned to Bagdat.

Saïff Aldoulat, brother to Nasser, was also forced to have recourse to a negotiation, to secure the possession of his territories: not that he was unprovided of the means of opposing the Greeks, who, till that time, had vigorously attacked him; but because at the very time he assembled a body of troops to march out and face them, he received some disagreeable news, which obliged him to prepare for his defence, even in the interior part of his own country, against a new enemy who was bent on his destruction.

It

It was the same Négez, formerly his favourite slave, on whom he had bestowed a valuable government, and whom he had appointed general of part of his forces. He had already begun a private correspondence with Moëzeddulat, and offered to deliver up to him one of the strongest places in his master's dominions. It is not said, whether the proposal was accepted or not. It is probable, that as Moëzeddulat had concluded a peace with one of those princes, he did not chuse to treat the other as an enemy; and that Négez seeing him so indifferent, had changed his mind, and resolved to make conquests for himself: he therefore declared openly against Saïff Aldoulat, and corrupting the troops which that prince had put under his command, he resolved to make use of them to support his rebellion against his master, and to establish himself as monarch in the government which he had obtained from him.

MOTH.

Hegyra 353.  
Ch. ar. 964.

Négez revolts  
against Saïff  
Aldoulat.

This freed-man therefore arose up in arms, and began to make conquests. Aldoulat, enraged at the perfidy of his general, resolved to take a speedy revenge; but that he might do it with more certainty, he negotiated a treaty with the Greeks, and so soon as it was concluded, he marched out against Négez, defeated him, and even killed him with his own hand. By the death of this traitor, the prince was freed from all disquietude, and the cities which had joined in the revolt,

Hegyra 354.  
Ch. ar. 965.

Saïff Aldoulat  
makes peace  
with the  
Greeks, and  
quells the re-  
bellion.

delivered A  
-on all costs  
in vain



MOTH.

volt, for the most part, soon returned to their obedience.

Hegyra 356.

Ch. ær. 967.

His death.

That prince died two years afterwards, and left his dominions to Al-Emir Schérif his son, to whom the Caliph gave the surname of Saad Aldoulat, which signifies, Happiness of the state. This was out of gratitude for the services of the father, who had always appeared ready to assist the Caliphs against the audacious enterprizes of the Emirs al Omara.

Saïff Aldoulat was one of the greatest princes of the age: he shewed an uncommon bravery and intrepidity in the wars he carried on against the Greeks. He was, however, often forced to give way to them, but he also gained great advantages in his turn, and won several provinces from them, with which he enlarged his dominions.

He looked upon all his wars with the Christians to be holy wars: for which reason, he caused all the dust which was brushed from his cloaths, whilst he was engaged in those expeditions, to be carefully saved and laid by; and when it amounted to a sufficient quantity, he caused it to be made into the form of a brick, which he ordered to be laid under his head when he should be put into the grave.

Abutagleb  
seizes the go-  
vernment.

The death of Saïff Aldoulat made such an impression on the mind of Nasser Aldoulat his brother, who was then advanced in years, that the old prince fell sick; and his senses

senses were so weakened, that they were <sup>MOTH.</sup> forced to shut him up from all company. <sup>Hegyra 356.</sup> Abutagleb his son sent him to the castle of <sup>Ch. ar. 967.</sup> Ardaman, and then took possession of Mosul, and all that belonged to him.

The same year also died the famous Mo- <sup>The death of</sup> <sup>Moëzeddulat.</sup> ëzeddulat, a Buian prince, and brother of Amadeddulat, and Rokneddulat. That prince raised the power of the Emir to a much higher pitch than it had ever been under any preceding Caliph. He left his whole substance, as well as his authority, to his son Azeddulat, who was also known by the Persian name of Bakthiar, which signifies Happy.

Moëzeddulat left a great character behind him, which he had gained by his personal merit, his courage, and his elevated mind. He was held in greater esteem by the Alians, than by any others, on account of his having caused to be engraved on the doors of the mosques the curse denounced against the Ommyans, who had been remarkable for their cruelty to the house of Ali. This excommunication had been long in force, but it had only been pronounced by word of mouth; and Moëzeddulat was the first that dared to cause it to be engraved on the door of the mosque of Bagdat. It was as follows †:

“ God curse Moawiyah, the son of Abu <sup>The curse</sup> Sofian, and him who took away the land of <sup>against the</sup> Ommyans.

† According to D’Herbelot in the *Bibliothèque Orientale*.

MOTHI.

Hegyra 356.

Ch. ar. 967.

Fidak from the heirs of Fatima, and him that prevented Hassan, the son of Ali, from being buried near Mahomet his grandfather, and him that hindered Abbas from being included amongst the number of those which Omar pitched upon to be candidates for the Caliphate: and may God bless all the inhabitants of this city with peace, long life, and his favour."

It is related, that some time after this excommunication had been engraved, some persons took the liberty to efface it, and to write in its stead: "God curse those that commit violence on such as are of the blood of the prophet." This was a bitter reproach aimed at Moëzzeddulat, for denouncing curses against the persons that deprived the Alians of the Caliphate, whilst he himself kept the Caliph his sovereign in slavery, and did not permit him to exercise the least authority.

Azzeddulat  
succeeds Moë-  
zeddulat.

Mothi, who was accustomed not to intermeddle in any affairs, gave to that prince's son the investiture of his father's territories, and acknowledged him to be Emir, by delivering to him the standard and other insignia belonging to that post. Azzeddulat was not so successful as his father. His own cousins were ambitious of possessing so important a dignity, and at last deprived him of it, as will soon be made appear.

Hegyra 358.

Ch. ar. 969.

The death of Cafor, which happened in the 358th year of the Hegyra, caused a very extraordinary revolution in the musliman

man empire. Cafor having governed Egypt MOTH. Hegyra 358. Ch. ær. 969. with great prudence, as tutor of Mohammed and Ali, the sons of Akfchid, at last ruled like a sovereign ; however, without depriving his pupils of their right. Those princes being come of age, and having no great taste or capacity for governing, they permitted him to manage all publick affairs in Egypt ; insomuch that he was looked upon as if he had been one of Akfchid's family ; and for this reason he was called Al-Akfchidi, a name by which he is always mentioned in history.

The two Akfchidian princes happening to die, Cafor seized on all their dominions, Cafor seizes Egypt. and remained in possession of them until his death, to the prejudice of a grandson of Akfchid, who had acquired a right thereto by birth ; but the lawful heir was only a child, and unable to give the least umbrage : besides, Cafor was sure of the hearts of the people ; and it would have been a very difficult matter to have formed any design against him likely to be attended with tolerable success.

Cafor therefore reigned with great tranquillity ; and though he was far from being born to a throne, yet he shewed he was possessed of truly royal qualifications, which gained him the highest applause from the writers of that time, and particularly the poets, who vied with each other in celebrating his valour, his magnificence, and, in



MOTH.

Hegyra 358.

Chr. ær. 969.

particular, his love for letters. To so high a pitch of grandeur did this man raise himself by his merit, though he was born a slave, and when he was sold to Akfchid, was valued, according to El Makin, at no more than eighteen crowns.

On his death  
the Fatimites  
get possession  
of that pro-  
vince.

Upon his death, Ali, the grandson of Akfchid, entered into possession of his father's dominions, and was proclaimed Sultan of Egypt; but that prince being but twelve years old at the most, he only ascended the throne, soon to yield it up to a formidable power, who was preparing to make a conquest of Egypt.

The minority of Ali the Akfchidian, appearing to the Fatimites to be a favourable opportunity of establishing themselves in Egypt, in like manner as they had done in Africa; Moëz Ledinillah, who was Caliph of that province, sent a numerous army into Egypt, under command of a general called Giauhar. This officer was a Greek, and having been a slave to the Fatimites, he had been franchised by Manzor, grandfather to Moëz Ledinillah. Being soon distinguished on account of his merit, he advanced himself by very quick steps, and finally attained the chief command in the army.

This general having therefore received orders to march into Egypt, he entered that province at the head of his troops. As the country was not in a posture of defence, it proved an easy conquest; and Giauhar hav-  
ing

ing seized all the strong places which were on the way, at last made himself master of the capital, which was then called Fustath. MOTHI. Hegyra 358. Ch. ær. 969.

So soon as Giauhar had possessed himself of that extensive province, he caused Moëz Ledinillah to be proclaimed sovereign in all parts thereof. He commanded that this prince should be named as Caliph in the publick prayers, and prohibited the naming any other. Thus Mothi was the last of the Abassians, who was prayed for as Caliph in the mosques of Egypt: for although the Sultans of that province had, for a long time, enjoyed the sovereignty of it, yet they acknowledged the supremacy of the Caliph of Bagdat: they named him in the prayers, and had recourse to him for an investiture. But all this was suppressed by the general of the Fatimites, who commanded all the inhabitants to swear allegiance to Moëz Ledinillah, as the sole legitimate Caliph.

In order to eternize the memory of so extraordinary a revolution, he laid the foundations of a city, to which he gave the name of Cahérah, because it was built when Mars was in the ascendant, a planet to which the Arabian astronomers give the epithet of Cacher, which signifies, Conqueror; and this city we now call Cairo. It was built near Fustath, the ancient metropolis of Egypt. Thus the Dynasty of the Akfchidians was abolished to give way to the Fatimites; and though the descendants of Obeidallah, first

Foundation of  
the city of  
Cahérah.

MOTH.

Hegyra 358.

Ch. ar. 969.

prince of that house had, as well as their ancestor, assumed the title of Caliph in Africa, yet the surname of Fatimite was not given to them till after the conquest of Egypt; and Moëz Ledinillah is the first prince, whom historians have mentioned by the name of a Fatimite Caliph.

About five years passed before that prince went to take possession of his new conquest. During that time he made a voyage into the island of Sardinia, where he continued a year: he departed thence and went to Tripoli, where he received advice that Giauhar had made himself master of Alexandria. In a short time he went to that city, and there he fixed the seat of his empire.

Hegyra 363.

Ch. ar. 973.

So soon as he found himself in quiet possession of Egypt, he confirmed all the orders issued by Giauhar upon his entrance into that province. The name of the Caliph of Bagdat was absolutely suppressed, and that of the Fatimite only mentioned. He moreover commanded, that in all solemn prayers they should, for the future, add the following form of words: "God bless Ali, whose actions were all laudable."

Thus that prince took all possible measures to create a belief, that he had not usurped the title of Fatimate which he had assumed, and that he was actually a descendant of Ali, by Fatima his wife, who was the prophet's daughter: but all men were not persuaded of the truth of his claim, and his

his pretensions were often contested. It is MOTH. Hegyra 363. Ch. ar. 973. related, that an Alian prince called Tabatheba, having one day asked him from what branch of the Alians he was descended? Moëz being probably unable to give an explicit answer to the question, eluded it by a military repartee, to which no reply could safely be made by the querist. He drew his sword, and said to the Alian, "This is my genealogy;" and at the same time throwing money to some soldiers, who were gathered together round about him, he only added the following words, "These are my family."

This prince was acknowledged as Caliph, not only in Egypt and Syria, but also in Arabia, and even in the city of Medina, where they acknowledged the Caliph of Bagdat; insomuch that two Caliphs were commonly named there in the publick prayers. The city of Mecca alone refused to submit to the Fatimites, and for a long time persisted in naming only the Caliph of Bagdat.

Mothi being worn out with infirmities, Mothi resigns the Caliphate. resolved in this year to resign the Caliphate to Thāi his son. That prince therefore made a solemn and willing resignation of a crown, which he had worn without pleasure or profit for the space of about five and twenty years.

Amongst the learned men who distinguished themselves during the reign of this



THAI.

Hegyra 363.

Chr. ær. 973.

prince, one of the most famous was a physician named Thabet, who excelled in the sciences, and particularly in philosophy, the mathematicks, and astronomy. He wrote the history of his own times from about the 250th year of the Hegyra to the 360th. Abul Faragius mentions it as an excellent performance, in which are contained many remarkable facts, omitted by the greatest number of historians.

## THAI-BILLAH.

### The FORTY-THIRD CALIPH.

**T**HAI-BILLAH was proclaimed Caliph immediately upon the surrender of his father Mothi. He had (like him) little share in the management of state-affairs, and was no more than a witness of what the Emirs thought fit to do in his dominions.

The Turks  
revolt against  
the Emir.

emphatic idiom  
the Caliphate

In the beginning of his reign great disturbances were raised in Bagdat by the seditious Turks, who on some account were dissatisfied with the Emir al Omara. That post was then possessed by Azzeddulat, a Buian prince, son of Moëzeddulat the last Emir. He used all the means in his power to pacify the mutineers; but perceiving he was not strong enough to face them, he suddenly quitted Bagdat and took shelter at Wasseeth, whence he sent an express into Persia to demand

demand succours from Adadeldulat his THAI.  
cousin.

Hegyra 363.

Ch. ar. 973.

But the Turks, who were resolved not to give an opportunity of assembling a body of forces, briskly pursued him; and in order to countenance their behaviour, they forced the Caliph to head them, and thus marched towards Waffeth. Azzeddulat strove to check the Turks by facing them with a body of troops. However, he did not design to come to a pitched battle, but only to harrafs them in their march, and protract time till the expected succours could arrive, by means of which he would be in a better condition of defending the town in which he had taken refuge, in case the mutineers should attack it.

But the designs of Azzeddulat were frustrated; his troops were worsted by the Turks in every skirmish that happened between them: insomuch that being apprehensive he should not be safe in Waffeth, he marched to Persian Irak, where he received advice of the approach of his cousin, who was at the head of a numerous army.

The two princes having joined their forces, Hegyra 364.  
it became necessary for the Turks to retreat. Ch. ar. 974.

They attempted to stand their ground; but finding themselves too weak, they soon quitted the field, and retired to Bagdat. The Buian princes followed them, and approached the city with a view to besiege it. But the Turks reflecting on the treat-

THAI.

Hegyra 364.

Ch. ar. 974.

ment they might expect from those princes, if the place should happen to be taken, they quitted it with all expedition, and left the Caliph there.

Thaï at first made some resistance; but finding that his efforts would be fruitless, he caused the gates to be set open, and prepared himself for the worst that might happen. The Buian princes were so far from shewing the least displeasure towards him, that, on the contrary, they paid him all due honours. The Caliph on his part gave them a most gracious reception. He met with no difficulty in convincing them, that he had not the least hand in the late disturbance, and that the fear of ill usage from those mutineers was the sole cause which had induced him apparently to countenance their designs. Peace was soon restored. Adadeldulat remained some time at Bagdat, and when he found his cousin was firmly established in his post, he departed, and returned to Persia.

Hegyra 366.

Ch. ar. 976.

War between  
Azzeddulat  
and Adadel-  
dulat.

The good understanding which had till that time prevailed between the Buian princes, and to which they were partly indebted for their success, was of no long duration; they soon took up arms and attacked each other with such fury, as nothing but the destruction of one of them could abate.

We are not told what was the cause of their quarrel: all we know of it is, that Azzeddulat, and Adadeldulat severally took the field with numerous armies, and made a bloody

bloody war upon each other, in which THAT.  
 Azzeddulat was almost always worsted. Hegyra 366.  
 However he boldly held out for a whole Ch. ar. 976.  
 year; but was at last forced to leave Bagdat,  
 and retire into Syria.

He found many friends in that province Hegyra 367.  
 who offered him their service, and also to Ch. ar. 977.  
 raise a body of troops, to enable him to re-  
 new the war against his cousin. He readily  
 accepted their offer, and began his march a  
 second time in quest of his enemy. This en-  
 terprize was as unfortunate as the first. He  
 was several times defeated; and at last a de-  
 cislve battle was fought, in which his troops  
 were totally routed, and he himself fell into the  
 victor's hands. He had recourse to his cle-  
 mency, and obtained his liberty, but on  
 condition that he should not return to Bag-  
 dat.

Azzeddulat, who had with the utmost  
 reluctance subscribed to terms so disad-  
 vantageous to him, did not think himself  
 bound to observe them. Therefore, so soon  
 as he regained his liberty, he assembled the  
 remains of his troops; and having been rein-  
 forced by a fresh body of soldiers which were  
 sent by his friends, he put himself at the  
 head of his new army, and marched once  
 more to try the fortune of war against his  
 cousin.

This last battle was fought near Tacrit, Azzeddulat  
 a fortress situate on the river Tygris, at a loses a battle,  
 small and is put to  
 death.



THAI.

Hegyra 367.

Ch. ar. 977.

small distance from Mosul. Azzeddulat had the misfortune to be again overcome in this action. His enemy defeated him, made him prisoner, and sent him under a strong escort to a castle in Persia. And as that prince endeavoured to make his escape, and was even contriving the means to renew the war, the victor ordered him to be put to death.

Thus perished the unhappy Azzeddulat, after having ruled in Bagdat with despotick sway about the space of eleven years, from the death of his father Moëzeddulat. This prince was so amazingly strong that he could easily throw down a bull, and as he commonly hunted lions, he was often forced personally to fight with his game. He left issue six children, which were kept prisoners a long time by Adadeldulat, and Samsam Aldoulat his son.

Adadeldulat  
gains the  
Emirship.

By winning the battle of Tacrit, Adadeldulat became master of the Caliph's person, and of Bagdat. This change was not in the least disadvantageous to Thai. As he could not avoid being a slave to the Emir, it was equal to him who possessed that post; but the city of Bagdat gained considerably by the change.

Hegyra 368.

Ch. ar. 978.

Hegyra 368.

Ch. ar. 978.

Hegyra 368.

Ch. ar. 978.

Adadeldulat was a noble prince, and a lover of the arts; he was a man of a very humane disposition, and ready to seize every opportunity of advancing the publick interest of

of the nation. He immediately caused all THAT. the buildings which had been ruined by Hegyra 368. former wars to be rebuilt and repaired. He Ch. ar. 978. founded some mosques, and built several hospitals, for the poor, the sick, and for orphans. He at the same time abolished part of the taxes, and in particular that which had been paid to the Caliph, by such persons as performed the pilgrimage to Mecca.

He also bestowed his favours on men of learning. He took great pleasure in having some of them always about him; and he was pleased to reward each of them according to his condition: on such as were rich he conferred honours, and to such as were not in opulent circumstances, he gave considerable pensions, which enabled them to prosecute their studies at their ease, and to make such a progress as cannot be expected from indigent persons.

Adadeldoulat, having thus provided for Hegyra 370. the embellishment of Bagdat, gave orders Ch. ar. 980. also for the reparation and maintenance of the sepulchres of Ali and Hosain, which stood on an eminence. As the foot of this place was watered by the Tygris, it was apprehended that in time, the current might do an injury to the monuments. To prevent which accident he expended immense sums in erecting a strong bank to divert the current of that river,

The

THAT.

Hegyra 370.  
Ch. 2r. 980.

The city of Medina also tasted of his favours: he repaired the walls, which were almost gone to ruin, and expended large sums in making reparations and improvements within the city.

He also laid out large sums in Persia, which was his own patrimony. By his command a city was built over-against Schiraz: it is now in ruins, and nothing of it remains but a village, which is called Souk-al-Emir, that is to say, The village of the prince.

He did a most important piece of service to the inhabitants of Schiraz, by the immense works he built about the river of Bendimir; the waters of which overflowed the adjacent fields, and prevented it from being navigable, to the great detriment of the commerce of the inhabitants. Adadeldulat caused the bed of the river to be deepened, and confining the stream by the means of banks and causeways which he erected, he procured a proper depth of water, and prevented the inundation of the ground adjoining to the river.

Hegyra 371.  
Ch. 2r. 981.

The Caliph bestows great marks of distinction upon him.

By these works, so pleasing and advantageous to the publick, that prince gained the affections of the people. The Caliph also entertained a particular friendship for him; and as a proof of it, bestowed on him more honourable titles, and marks of distinction, than any Emir had enjoyed before him; he permitted him to perform the publick service in the mosque; an honour which till that

that time had been reserved to the Caliph THAI. alone, and which had not been granted even Hegyra 371. to such princes as had been appointed col- Ch. ær. 981. leagues to the Caliphate. Thai moreover ordained, that the title of king, or your majesty, should be given him by such as spoke to him, and that a drum should be beaten before his gate five times a-day, that is to say, at the several hours of call to publick prayers; and to give him even a more evident testimony of his esteem, he offered to take his daughter to wife.

This proposal was highly pleasing to Adadeldulat; he hoped the marriage might He marries the Emir's daughter. produce a prince, who, by means of the riches he bestowed on his daughter, would be able to support his rank with the greater dignity; and that the blood of the Buians would be rendered more illustrious under a monarch who would descend from that family on the side of his mother. This marriage was celebrated with the utmost magnificence, and Adadeldulat gave publick entertainments, which were so much the more acceptable to the people, as they were accompanied with largesses, which he bestowed with the greatest liberality.

In a short time he entertained the city with a new sight, by the magnificent opening he caused to be made of the hospital in Bagdat, which he had founded there, and endowed. All that was necessary for the inside of the house, both furniture and provisions



THAI.

Hegyra 371.

Ch. ær. 981.

visions of all kinds, was carried thither in procession, with instruments of musick playing before it : and the procession being over, it was publickly proclaimed, that the hospital should be called, The house of Adadel, which was part of the founder's name.

Hegyra 372.

Ch. ær. 982.

Death of

Adadeldulat.

That prince, so worthy of living for the happiness of the people, was unfortunately cut off almost in the flower of his days. He had sustained two attacks of an epilepsy, and was seized at Bagdat with a third fit, which carried him off. He died in the 372d year of the Hegyra, having enjoyed the post of Emir al Omara about twenty-five years.

His reign (for so it may be called) was memorable ; and the many services he had done the publick, caused them to regret that it had not been of longer duration. Historians have striven to outvie each other in bestowing on him the praises he so justly deserved. They represent him as a man of superior skill and knowledge in the management of state-affairs ; of a lively imagination, and fertile in expedients ; of admirable prudence in the conduct of his undertakings ; and though filled with great views, yet always duly attentive to particulars. His great success was the fruit of his wisdom : he loved virtue, and cherished the virtuous : in rewarding merit, discernment, and strict justice, were the rule of his liberality. He was no stranger to œconomy on proper occasions ;

cations; but he was never susceptible of THAI. avarice. His clear head and sound judgment enabled him to foresee and comprehend the whole extent and effect of all his designs, and to use the most likely means for carrying them into execution. Hegyra 372. Ch. ar. 982.

Such is the character historians have given us of this respectable prince, who was the second Sultan of the race of the Buians. He was no more than forty-seven years old when he died. He was the eldest son of Rokneddulat, who was the second son of Buiah. Amadeddulat his uncle made him his heir, and left him the kingdom of Persia; which being added to the territories he inherited from his father, he became the most potent prince of his house, and even of all Asia. In respect to the riches of that prince, it is related, that having recovered his senses a short time before he died, he was heard to say many times, "Of what use are all my great possessions to me, since they now fail me?"

This prince left four children\*; the eldest, who bore the name of Samsam Aldoulat, succeeded him in the Emirship at Bagdat. The two next, the one of which was called Abul-Hassan-Hamed, and the other

Partition of his dominions amongst his children.

\* Adadeldulat, according to some historians, left six children. Those princes were also known by the name of Dilemites, a branch of the Buians, which reigned in the province of Dilem; and they are indifferently called in history Buians, and Dilemites.

THAI.

Hegyra 372.

Ch. ær. 982.

Abu-Thaher-Firuz-Schah, had Persia for their portion. The third of those princes was firnamed Baha-Aldoulat. The last of them called Scharf-Aldoulat-Abul-Falvares, had Caramania. Those princes, who might have proved a mutual comfort and support, by a strict union, soon carried on a bloody war against each other; and, in the sequel, omitted no means for their reciprocal destruction.

Hegyra 373.

Ch. ær. 983.

The Caliph was greatly moved when he heard the news of the death of his Emir. That post had not for a long time been filled with a prince so noble, so magnificent, and so well skilled in the management of publick affairs. Thaï, who deplored the loss of a father and a friend, was thoroughly sensible how difficult it would be to find another man of the same merit, capacity, and skill, as had appeared in that prince during the whole course of his administration.

The Caliph  
condoles with  
Samsam Al-  
doulat on the  
loss of his fa-  
ther.

Thaï soon visited Samsam Aldoulat; to condole with him for the loss he had sustained: he was pleased to do him that honour as his brother-in-law; besides, as the Caliphs were become no more than the creatures of the Emirs al Omara, it was prudent to use all means likely to gain the good will of the person possessed of that post.

Samsam Aldoulat governed according to the wise maxims of his father; so that during some years peace and tranquillity prevailed in

in Bagdat, and all other parts of the Caliph's THAI. dominions; and joy appeared in the coun- Hegyra 373. tenances of all men, when they saw that Ch. ær. 983. the new Emir inherited the virtues of that prince who had made the state so happy.

But the ambition of the Emir's brothers Hegyra 377. soon caused violent disturbances. Samsam Ch. ær. 987. Aldoulat had the greatest reason to expect an Scharf Aldoulat makes war on the Emir his brother. interruption from his brother Scharf Aldoulat, who invaded the city of Schiraz, and took possession of the kingdom of Persia immediately after his father's death; and those extensive dominions, not being sufficient to gratify his ambitious views, he took measures for seizing the territories belonging to his brother.

In the 377th year of the Hegyra, Scharf Aldoulat † began the war with Samsam Aldoulat, and made himself master of the province of Ahwaz, of Arabian Irak, and of the city of Basorah, which the Emir had received as his portion.

The next year he marched towards Bag- Hegyra 378. dat with a numerous army, and made pre- Ch. ær. 988. parations for besieging the city. Samsam Aldoulat flattered himself that his brother would leave him undisturbed at Bagdat, after having seized all that belonged to him in

† Some authors assert, that Scharf Aldoulat was not the youngest of Adadeldulat's children, but on the contrary that he was the eldest; that his father having given to his younger children a larger share of his dominions than to him, he made war on them to deprive them of their portion.



THAI.

Hegyra 378.

Ch. ar. 988.

Irak : and therefore he did not expect to have seen him so near that capital, nor had he made suitable preparations to defend himself; so that he resolved to propose an accommodation, and waited on him in person to prevail on him to conclude a treaty.

Imprisons

him, and takes possession of the post of Emir.

But this step was not attended with success; on the contrary, Scharf Aldoulat making an ill use of the confidence reposed in him by his brother, caused him to be apprehended, and sent him prisoner to a castle in Persia: he then made a triumphant entry into Bagdat, and, in a magisterial manner, took possession of the post of Emir al Omara. The Caliph, with the greatest readiness, delivered to him the insignia of that dignity, with the usual ceremonies. It was a custom which had been long established; the strongest seized on all dignities, places, and governments, and the Caliphs made not the least scruple to invest them therewith, fearing that a refusal might cost them both their crown and their life.

Hegyra 379.

Ch. ar. 989.

Scharf Aldoulat dies, and is succeeded by Baha Aldoulat.

Scharf Aldoulat did not long enjoy the fruits of his usurpation; he died the following year, and Baha Aldoulat, one of his brothers, took immediate possession both of his post and his territories. Samsam Aldoulat having received advice of his brother's death, found means to escape out of prison; and having assembled a body of troops, he began his march, in order to make war on Baha Aldoulat, hoping that he should be able

able to drive him from Bagdat, and to re-<sup>THAI.</sup>cover possession of the dominions which had been taken from him.

The two brothers came therefore to blows, <sup>Hegyra 380.</sup>and many actions happened, in which nei-<sup>Ch. ær. 990.</sup>ther of them gained any considerable advantage over the other. As they found they were not likely to decide their quarrel by arms, they entered into a negotiation; and at last a treaty was concluded, by which Persia, properly so called, was ceded to Sam-sam Aldoulat. His brother had Khusistan and Arabian Irak, of which Bagdat was the capital. Thus Baha Aldoulat preserved the dignity of Emir al Omara, to which Sam-sam Aldoulat yielded up all pretensions.

This change of the Emir was very disadvantageous to Thai. Baha Aldoulat, proud of his power, was far from carrying himself well to his sovereign; and though the Caliph had bestowed on him the same marks of friendship as he had given to such of his brothers as preceded him in that office, the new Emir was not only deficient in point of gratitude, but also resolved to deprive him of the crown.

He carried this plot into execution by the <sup>Hegyra 381.</sup>assistance of some Dilemites his country-<sup>Ch. ær. 991.</sup>men. On the day appointed for terminating <sup>Thai is de-</sup>this important affair, he entered the Caliph's <sup>throned.</sup>apartment, and in a most respectful manner bowed down before him: at an appointed signal, his followers approached the Caliph,

THAI. and that prince imagining that they wanted  
 Hegyra 381. to kiss his hand, held it out to them; but  
 Ch. ær. 991. the Dilemites seizing him by the arm, pulled  
 him from the throne, and threw him down  
 on a carpet, in which they wrapped him up,  
 and carried him out of the palace.

Baha Aldoulat then caused it to be published abroad, that Thai had voluntarily resigned the Caliphate in the presence of the Dilemites, who were ready to attest the truth of his assertion; and the Emir forthwith dispatched an express to Ahmed, the son of Ishak, who was grandson of Moktader, to inform him they were ready to elect him Caliph of Bagdat. So soon as that prince arrived there, Baha Aldoulat proclaimed him Caliph, and placed him on the throne. Ahmed then took the surname of Cader. We shall in the sequel give a more particular account of his promotion.

Thai had been in possession of the throne eighteen years, at the time he was deposed by the Emir. He lived a long time after his deprivation, leading a private life, and even often visiting the Caliph his successor, who took great delight in his conversation.

Though the whole mussulman empire, and particularly the city of Bagdat, was greatly disturbed by the commotions which happened during his reign, many men appeared at that time, skilled in all sorts of learning and knowledge, especially in the mathematicks, astronomy, and medicine.

The

The noise of arms, and rage of party, did CADER.  
not interrupt their studies. Being free from Hegyra 381.  
ambitious views, which so surely tend to Ch. ær. 991.  
destroy the peace and harmony of society,  
they with great calmness and indifference  
viewed the quarrels and animosities of the  
great, and were pleased, that by means of  
privacy and retirement, they were exempted  
from those terrible misfortunes, which are  
ever like to fall on men in exalted stations.

During the reign of this prince, and in Death of the  
the 365th year of the Hegyra, died the first Fatimite  
famous Moëz Ledinillah, fourth prince of Caliph in  
the Dynasty of the Fatimites, and the first Egypt.  
Caliph of that Dynasty in Egypt. He was  
succeeded by his son named Azis-Billah,  
whose name was proclaimed even in the  
temple of Mecca.

## C A D E R - B I L L A H.

### The FORTY-FOURTH CALIPH.

**A**T the time the revolution happened  
by which Thaï was deprived of the  
crown in order to place it on the head of  
Cader; the latter of those princes was in  
the country of the Nabatheens, where he  
led a private life with Mahadhebeddulah, a  
Buian prince.



CADER.  
Hegyra 381.  
Ch. ar. 991.

Cader dreams  
he sees Ali,  
and is told by  
him that he  
shall be Ca-  
liph.

When the courier from Bagdat came to impart to Cader the news of his promotion, that prince was discoursing with Hebatallah, vizir to the Buian monarch with whom he dwelt: he was relating to him a dream he had the preceding night. Cader thought he was in one of the neighbouring marshes, and that the water rose so suddenly he was at a loss how to avoid it. It must be observed, that the country of the Nabatheens, which is by nature very morassy, is likewise watered, and often overflowed, by the waters of the Tygris and Euphrates, which diffuse themselves from Wasseeth even to Basorah. Cader, in his dream, was greatly embarrassed with this inundation; however, he saw a bridge, by means of which he might have escaped the danger, but he knew not how to get there. Whilst he was thus perplexed, he perceived a man of a very large stature, who approached him, helped him out of the water, and placed him on the bridge: so soon as he found himself safe, he viewed his deliverer with more attention; and when he returned him thanks, he could not conceal the terror he felt at his enormous size. "Fear not," said the man to him, "I am Ali: I am come to tell you that you will soon be a monarch, and that your reign will be of long duration; remember me, and be kind to my posterity."

Cader

Cader had just finished his story, when Baha Aldoulat's messenger arrived, and informed him that Thai was no longer Caliph, and that he was pitched upon to supply his place.

CADER.  
Hegyra 381.  
Ch. ær. 991.

This story made a great noise all over the country. Mahadhebeddulah, who was highly pleased at the good fortune which had happened to his guest, came to congratulate him on that account, and immediately caused a noble equipage to be prepared, in order to conduct him to Bagdat; and that he might perform the journey with a dignity suitable to his present situation, he assembled his forces, and putting himself at their head, he accompanied the new Caliph to the frontiers of his dominions.

When they arrived there they found Baha Aldoulat, and the chief of the nobility, who came to meet their sovereign. In this place the Emir took the oath of allegiance to Cader: that prince afterwards made his publick entry into Bagdat, where he took possession of the throne, and received the homage of the grandees and people.

Cader takes  
possession of  
the Caliphate.

The new Caliph did not appear inclined to resign his power into the hands of another, as his predecessors had done. But as the enterprize was extremely hazardous, and as all such as had been barely suspected of an attempt to restrain the Emir's authority, had been deprived either of their life or their crown, Cader, in all probability, took such

Hegyra 382.  
Ch. ær. 992.

CADER.

Hegyra 382.

Ch. ar. 992.

effectual measures as enabled him to succeed in the design, without greatly offending Baha Aldoulat. He even endeavoured to gain his friendship and to bring about a more intimate connection with him, by contracting a marriage with the Emir's daughter. The nuptials were celebrated with the utmost splendor, and Baha Aldoulat gave to his daughter a fortune proportioned to his great riches, and suitable to the alliance with which he was honoured.

Baha Aldoulat  
seizes the do-  
minions of his  
brothers.

It was perhaps on this account that he dared not oppose the Caliph, when that prince ventured to assume part of the authority, to which the sovereigns of Bagdat had been long strangers: and probably Baha Aldoulat did not chuse to displease that prince at a juncture when he was forced to be often absent from court to carry on a war against some of the princes of his family, who had deprived him of great part of his possessions in Arabian Irak.

Hegyra 387.

Ch. ar. 997.

He had no sooner recovered those territories than he was engaged in a new dispute, on account of the death of Samsam Aldoulat his brother: Abu Nasser, a Buian prince and his near relation, had murdered him after having seized his dominions.

Hegyra 388.

Ch. ar. 998.

Baha Aldoulat, in order to revenge the death of his brother, sent a body of forces against Abu Nasser, who was in the field with his brothers, at the head of a numerous army: the Emir's general well knowing that  
it

it was commanded by princes who were CADER.  
 both young and unexperienced, made not Hegyra 388.  
 the least doubt of gaining a complete victory. Ch. ær. 998.  
 A battle was therefore fought, in which the  
 Buian princes were all made prisoners, ex-  
 cept Nasser, who had the good fortune to  
 make his escape. The prisoners all fell a  
 sacrifice to Baha Aldoulat's vengeance. As  
 to Nasser, they could not indeed seize his  
 person, but they deprived him of his domi-  
 nions.

The Emir went into Persia, in order to Nasser is af-  
 take possession of it, and made his trium- assinated.  
 phant entry into Schiraz the capital, where he  
 abode some time. Having received infor-  
 mation there of the place to which Nasser  
 had retired, he sent one of his generals to  
 take him, with a design to make him un-  
 dergo the same fate with the rest of his bre-  
 thren; but the fugitive prince was so ex-  
 actly informed of every step taken by his  
 pursuers, that he always escaped them.  
 He was at last compelled to take refuge  
 amongst the mountains, where he misera-  
 bly perished, having been assassinated by one  
 of his own servants, out of revenge for some  
 ill turn Nasser had done him. His head was  
 brought to Baha Aldoulat's general, who  
 forthwith informed his master of that impor-  
 tant event. By these means this prince came  
 into the full and quiet possession of the pro-  
 vince of Persia; which being added to what  
 he



CADER.

he already possessed in other parts, rendered him a very powerful monarch.

Hegyra 403.

Ch. ær. 1013.

Death of Baha  
Aldoulat.

Baha Aldoulat peaceably enjoyed his large territories about the space of four years, at which time he was attacked by an epilepsie, of which he died in the 403d year of the Hegyra, and the 1013th year of the Christian æra. He left three princes; the first of whom, named Solthan Aldoulat, took possession of the crown of Persia, and of all his father's dominions. The two others obtained valuable governments, but not independent of their eldest brother. The one called Gelal-Aldoulat commanded in Basorah, and over all Arabian Irak. The other, who was named Maschraf-Aldoulat, had for his share the government of the province of Kerman. It has been already observed, that Baha Aldoulat had also a daughter, who was well provided for, by espousing the reigning Caliph.

Annihilation  
of the Caliph's  
authority in  
temporal  
things.

During the continuance of the disturbances which were occasioned by the war carried on in the mussulman empire amongst the Buian princes, Cader reigned with great tranquillity in Bagdat; that is to say, he lived there, read the publick prayers, and gave investiture to such princes as still condescended to acknowledge him as Caliph. In other respects, spight of the great desire he had to recover for himself and his successors the full sovereign power, he enjoyed no larger

larger a portion of it than his predecessors: CADER.  
 however, he was not altogether so great a Hegyra 403.  
 slave to the Emirs al Omara. It even ap- Ch. ar. 1013.  
 pears that he did not entertain any fears  
 touching the continuance of that dignity;  
 for after the death of Baha Aldoulat, he him-  
 self chose one of the children of that prince  
 to succeed him, and was full as independent  
 of him as of the preceding Emir. Besides,  
 the posture of affairs was very favourable to  
 him; for the Buian princes being always at  
 variance with each other, such of them as  
 were invested with the dignity of Emir, had  
 enough to do to defend themselves against  
 the attacks of their own brethren, to think  
 of creating new enemies.

Thus all things seemed to favour the de-  
 sign which Cader had so boldly formed; but  
 he wanted territories wherein he might exe-  
 cute the sovereign authority which he was  
 so ardently desirous to restore. All those  
 countries which had formerly been under  
 the dominion of the Caliphs, were divided  
 into as many sovereignties as there were  
 governors, and the true sovereign had no  
 more left than the city of Bagdat, in which  
 the Caliphate had long been considered only  
 as the most honourable dignity, without the  
 least prerogative, except in spiritualities.

This privilege (how inconsiderable soever)  
 was not specially confined to the Caliphs of  
 Bagdat. Those who had seized the tem-  
 poral authority in Egypt, had also assumed  
 the

CADER. the power in respect to religious matters; and had extended it to the several provinces of Syria, Mesopotamia and Arabia, and even to the territory of Bagdat.

Cader's manifesto against the Fatimites. Cader being sensible of the offence which would be given to the Mussulmen, by such a schism, proposed in some measure to prevent it, by publishing a manifesto against the pretended Caliphs of Egypt. In this writing he asserted, that they wrongfully called themselves Fatimites; that they had not the least title to the name; and that, far from being of the race of Ali, as they asserted, they were descended from Ben-Diffa, a famous impostor of the sect of the Kharegites, whose doctrine tended to resist all lawful authority. To this manifesto he subjoined attestations from the chief men of the house of Ali, then living, who declared they did not know or believe that the persons who called themselves Fatimites in any wise belonged to their family.

This manifesto had such an effect as might be expected from a writing of that kind published by a prince who had not sufficient force to back it. The Fatimites did not take the trouble of returning any answer to the reasons therein contained; they continued to extend their authority, and even asserted, that the dignity of Caliph, of right, belonged to their family alone, for that the Abassians who had succeeded the Ommiyans, were only intruders and usurpers. It is related

lated on this head, that Azis-Billah, the second of the Fatimite Caliphs in Egypt, wrote to a Caliph of the Dynasty of the Ommyans, which was established in Spain, and reproved him for assuming the title of Caliph, as he could not but know that his ancestors had usurped that dignity from the Alians, to whom only it belonged. The Ommyan returned him an answer, which plainly shewed that they were far from being convinced in Spain of the truth of his descent from Ali; and that, on the contrary, they had a very mean opinion of the origin of the Fatimites. "You know me, and therefore you jeer me," said he; "If I knew you as well, I should not be at a loss for a proper answer."

CADER.

Hegyra 403.  
Ch. ær. 1013.

Cader being stricken in years, was desirous of securing the crown to his son, and thereby to prevent the seditious disturbances which might have happened in case he should die without taking such a precaution: he therefore declared Caïem Bemrillah his son, to be his successor, and caused the grantees and people to acknowledge him in that quality. He lived about five years after this declaration, and died in the 421st year of the Hegyra, aged eighty-one years, having reigned more than forty years. He was greatly regretted by the people, and really deserved it, since there had not for many years been a Caliph so observant of his duty, and so ready to administer strict justice.

Hegyra 416.  
Ch. ær. 1025.

Cader names  
a successor.

Hegyra 421.  
Ch. ær. 1030.

His death.

We



CADER.

Hegyra 421.  
Ch. ar. 1030.Succession of  
the Fatimite  
Caliphs in  
Egypt.

We need not wonder that so little is said of this prince during the course of so long a reign. The Caliphate was sunk to so low a condition, that there is much more to be said touching the several powers who were rending the empire in pieces, than of the prince that possessed the throne.

The most considerable of the then reigning Dynasties was that of the Fatimites, whose princes maintained their power for a long series of years. Moëz Ledinillah dying in 365, as we have already observed, Azis-Billah succeeded him, and left the crown in 386 to Hakem his son; the latter reigned till the year 411, and his successor was Dhaher his son, who possessed the throne until 427. Those princes, who pretended to be the sole legitimate-possessors of the throne, as descendants of Ali, strove in all things to differ from the Caliphs of Bagdat. They in the first place wore garments of a different colour; and as the Abassians put on black, the Fatimites used white, and such as were their friends were distinguished by that colour in all the provinces under their obedience, as well in Egypt as in Africa, and even in Arabia.

The Fatimites had great princes amongst them; but they had some who were also a scandal to the crown, and even to humanity. Moëz supported his dignity with honour, and was imitated by Azis his son, who was adored by the people during his

his reign, which lasted twenty-one years. CADER. Hegyra 421. Ch. ær. 1030.  
 Abul Faragius relates an incident which sets the humanity and clemency of this prince in a most advantageous light. A poet having wrote a very bitter satyr against his vizir, and also against his secretary, the vizir complained to the Caliph, and requested that the author of the piece might be punished. The Caliph having perused the verses, found that the poet had not spared even him: he reflected for a moment, and addressing his discourse to the vizir, said to him, "You see I have a share of the affront, and I desire you will join with me in the pardon which I bestow on him."

Hakem his son succeeded him, but had none of his father's virtues: he was, on the contrary, a monster of folly and irreligion. He took a fancy to pass for a deity; he even caused a catalogue to be drawn up of sixteen thousand persons who acknowledged him as a God. So soon as this mad fit was over, he was seized with another: he was desirous to be an eye-witness of the conflagration and pillage of a town; to this end he caused part of the city of Cairo to be set on fire, and gave up the rest of it to the soldiers, who entirely ravaged it.

This mad prince took a pleasure in issuing orders and counter-orders almost the same moment, by which means he threw all things into confusion. He persecuted the Jews and Christians, and caused some of them

CADER.

Hegyra 421.

Ch. ær. 1030.

them to change their religion; he then put an end to his cruelties, and permitted such of them as had been unable to bear the torments to resume their former belief: he also caused the church of Calvary in Jerusalem to be demolished, and afterwards commanded it to be rebuilt: at last he determined to destroy Mahometism, and to frame a new religion. And as he was informed that his sister, in concert with the general of his army, was taking measures to oppose his design, he resolved to put them to death; but he was prevented by those he intended to destroy, and was assassinated in the 411th year of the Hegyra on mount Mocatam, on which he used often to walk without any attendants. He was succeeded by Dhaher his son.

The Samanites succeeded by the Gaznevites in Chorasán.

The famous Dynasty of the Samanites, which arose out of the ruins of the Soffarites, and which had reigned more than a century in Chorasán and the neighbouring provinces, gave place in its turn to the Dynasty of the Gaznevites, which began to appear in the reign of Cader, about the 388th year of the Hegyra: the following is an account of its rise.

Alphteghin, a Turk by nation, who was at first a slave to Ishmaël Samani, the second prince of the Dynasty of the Samanites, having been freed by his master, he entered into the military service, and by degrees at last attained the post of governor of the extensive province of Chorasán. This eminent

ment post was bestowed on him by Abdal-<sup>CADER.</sup>  
 melek the first of that name, fifth Sultan of <sup>Hegyra 421.</sup>  
 the house of Samani. On the death of <sup>Ch. æt. 1030.</sup>  
 that prince, Alphteghin having been con-  
 sulted touching the person to be appointed  
 successor to the late Sultan, excluded from  
 the throne Manzor, son of Abdalmelik,  
 on account of his youth, and gave his vote  
 for the uncle of Manzor.

But during this consultation, the inhabi-  
 tants of Bokhara, capital of the dominions  
 of the Samanites, proclaimed Manzor, and  
 placed him on the throne. Alphteghin be-  
 ing dissatisfied with this election, seemed dis-  
 posed to annul it; but the friends of the  
 young prince drove him out of the city, and  
 soon even procured him to be declared an  
 enemy to the state.

In consequence of this declaration, a body  
 of forces was sent out to seize him; but as  
 he had with him a certain number of brave  
 men who followed his fortune, and as he  
 likewise was much more expert in the mili-  
 tary art than any of those that were sent out  
 against him, he baffled all the attacks of a  
 pretty numerous army, and obtained several  
 considerable advantages over them; and hav-  
 ing at last made himself master of the field,  
 he seized the city of Gazna, where he was  
 acknowledged as sovereign. He reigned  
 there sixteen years, and at his death left his  
 crown to his son-in-law called Sebekteghin.



CADER.

Hegyra 421.

Ch. ar. 1030.

The fortune of the father and son-in-law had a like beginning: they were both Turks, and Sebekteghin had been long a slave to his father-in-law. Having been freed on account of his merit, Alphteghin caused him to enter into military service; and daily discovering in this freedman new talents, and eminent qualifications, he raised him to the chief posts in the army. In a short time he gave him his daughter in marriage, and settled on him his kingdom and riches.

Sebekteghin took possession of this great estate about the 365th year of the Hegyra: he also in a very artful manner, reconciled matters with the Samanites, who, like the Caliphs of Bagdat, consented that this governor should preserve the sovereignty of Gazna; and he was acknowledged as sovereign thereof by all the grandees of that province. In a short time he so gained the goodwill of the Caliph, that this prince conferred on him the chief command of his troops; after which he soon became absolute master of the whole state.

He served the Samanites with the warmest zeal; and the Turks having several times attempted to make an irruption into the dominions of those princes, Sebekteghin (without regard to his origin) marched out against them, defeated them several times, and forced them to return to their own country.

Having performed many other feats equally advantageous to the Samanites, and glorious

glorious to a prince whom they looked on as the preserver of the state, Sebekteghin retired to the city of Balkh in Chorasan, that he might tarry some time, and rest from his labours; but he fell sick, and died there in the 387th year of the Hegyra.

CADER.  
Hegyra 481.  
Ch. 22. 1030.

He left a son, whose exploits were noised over all Asia. Sebekteghin had a kind of foresight of the glory of his posterity, in consequence of a dream he had whilst he was one day sleeping on his couch. He saw a tree issue out of the hearth; (it must be noted, that according to the custom of the country, the fire-place was in the middle of the chamber) this tree in a very rapid manner filled the room with its branches, which made their way through the windows, and covered the whole house.

Sebekteghin awaked, and was musing on this uncommon dream, when word was brought him of the birth of a son. He was so well pleased with the news, that he cried out in a transport, "Mahmoud alibtida, Massoud alinthia;" that is to say, A glorious beginning, which will be crowned with an happy end.

On account of these words, they gave the name of Mahmoud to the child just born, and reserved the name of Massoud for the first child which Mahmoud should have.

This prince was sixteen years old at the time Sebekteghin died. He soon shewed, that he was a worthy heir, both of the crown

CADER.

Hegyra 421.

Ch. ær. 1030.

and virtues of his father. After having fixed himself on the throne of Gazna, he went into Chorasan to appease some troubles which had been raised by the faction of two Turkish officers, who ruled the state at their pleasure. Those officers finding that he came with a numerous army, went out to wait on him and sue for peace, and brought with them Abdalmelek, who was then Sultan of that province, and the ninth prince of the house of Samaini.

The king of  
Turkestan  
seizes Chora-  
san.

Mahmoud granted their request; but having soon quarrelled with them, he declared war against them, and drove them out of the province of Chorasan. As this prince had no sinister design against Abdalmelek, he suffered him to remain in the quiet enjoyment of his dominions; but Ilkan, king of Turkestan, having advanced with his forces near to Bokhara, on pretext of guarding Chorasan from the enterprises of Mahmoud, Abdalmelek, not thinking himself strong enough to oppose a numerous army, and being likewise afraid of calling in Mahmoud to his assistance, took to flight, and concealed himself in a distant and private part of the province. Thus Ilkan easily made himself master of the capital; and having discovered the place where Abdalmelek lay hid, he caused him to be apprehended and imprisoned in a castle situate in the utmost parts of Turkestan; and that prince was not afterwards heard of.

Ilkan

Ilkan did not long remain in the possession of Chorasan. Mahmoud having advanced with his troops, defeated him, and forced him to quit the field and retire into his own country. The conqueror then took possession of the province of Chorasan, which being added to what that prince was before possessed of, rendered him a very potent sovereign. In a short time he rebuilt the city of Gazna; (where the monarchs of his family first saw the light) and from this city his descendants took the name of Gaznevites.

CADER, HECA  
Hegyra 421.  
Ch. ar. 1030.

He is driven out by a Gaznevite prince, who takes possession of it.

Thus, in the 389th year of the Hegyra, the Dynasty of the Samanites became extinct. There was, however, a prince of that house named Ibrahim, who made some efforts to restore it; but as he had not a sufficient army, he was easily defeated by Mahmoud's troops. After several slight encounters, in which Ibrahim's troops were always worsted, a decisive battle ensued, in which he was slain, and with him perished all the hopes of his family.

In a short time after the conquest of Chorasan, Mahmoud received compliments from Cader, who by way of investiture sent him a very rich robe, and gave him the surname of Jemin-Addulat, which signifies, The right hand of the state; and that of Aminal-Millat, that is to say, The guardian and protector of the faithful.

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CADER.

Hegyra 421.

Ch. ar. 1030.

This prince carried his arms into the Indies, and made himself master of great part of that country. He then returned into Chorasan, and soon seized Giorgia. To these conquests he also added that of Persian Irak, whence he drove out Mageddulat, who was the last prince of the house of Buiah in that country. He caused that prince to be apprehended and privately put to death: he then took the cities of Ispahan and Casbin, and other places, and obtained the full sovereignty of all the country that had for so long a series of years been under the dominion of the Buians.

Having remained some time in those parts, in order to accustom the people to submit to his authority, he gave the government of it to Massoud his son, who fixed his residence at Casbin. Mahmoud afterwards returned to Chorasan, and soon went to the city of Gazna, where he died in the 421st year of the Hegyra. He was then sixty-one years old, and had reigned about thirty years. He was the first prince of the race of the Gaznevites, who had been acknowledged as Sultan; for although Sebekteghin his father was possessed of absolute authority, yet he can be considered only as a governor, as the princes of the house of Samani were, in his time, masters of the sovereign authority in Chorasan.

Rise of the  
Selgiucides.

Whilst the mussulman empire was thus become a prey to the several Dynasties which endeavoured

endeavoured to destroy each other, there CADER.  
 arose one more formidable than all those that Hegyra 421.  
 had before appeared in Asia: it was the fa- Ch. æt. 1030.  
 mous Dynasty of the Selgiucides, so re-  
 nowned in oriental history.

This family derived its name from Selgiuck, who was the son of Dehac, one of the chief officers of Bigou, a Turkish prince, who reigned in the country of Khozar near the Caspian sea. Dehac happening to die, when his son was in his infancy, Bigou took the charge of his education, and caused him to be brought up at his court.

When Selgiuck had attained a due age, the prince loaded him with favours and riches, and admitted him to the greatest freedoms; but the young Selgiutidan made an ill use of his favour, and was so often wanting in his respect and duty to his benefactor, that he incurred his displeasure. And when Bigou heard, that the ungrateful young man had presumed privately to haunt the apartment of his wives, to entertain an illicit commerce with them, he was filled with rage, and resolved to inflict an exemplary punishment on the offender.

Selgiuck having been informed of the prince's wrath, and foreseeing also the fate he was like to undergo, speedily made his escape with a few friends who were resolved to follow his fortune. He went into Tranfoxana, and fixed his abode in the neighbourhood of Samarcand; there he and his

CADES.

Hegyra 421.

Ch. ær. 1030.

attendants embraced the mussulman religion. He thought it prudent to take this step, imagining that a difference in point of religion would be always an additional obstacle to every enterprize he might undertake on the mussulman territories.

He then raised a party, and as he brought a large sum of money with him, he was soon at the head of a considerable number of men, ready to attempt any thing in order to make their fortunes. His first exploits were against the governor of Samarcand; not that he had formed any design of attacking that city, but the governor came and attacked him with a view to drive him away. Selgiuck made so good a defence, and repulsed the governor's attempts with so much skill and bravery, that the latter was obliged finally to leave him undisturbed.

The vigorous defence which this Turk had made, gained him a very high reputation through the whole country. His valour was every where the theme. His forces were greatly increased by the new recruits which came to join so brave a commander. Selgiuck, in order to answer the high opinion they entertained of him, boldly sat down before a strong fortress, which he attacked with so much vigour, that the defendants finding they must surrender sooner or later, would not wait for a storm, for fear of exposing the city to utter ruin. They therefore opened their gates to the conqueror, who set him-

self up as a sovereign there, and added to this pretended conquest many other places in Transoxana. CADER, 710 AD. Hegyra 421. Ch. ar. 1030.

In the midst of these expeditions Selgiuck died, leaving several children who all became very powerful. They bravely defended the inheritance their father had left them, and maintained their ground against many potentates who strove to subdue them.

These princes thinking themselves too much confined in the country which they inhabited, resolved to pass the river Gihon to march through Chorasan; but they were deterred from executing their design by force of arms, on account of the great reputation gained by the Gaznevites, who then reigned in that province: they therefore chose rather to proceed by way of negociation, and requested that a free passage might be granted to them through that province.

Authors differ as to the prince who was then possessed of that country. Some say it was Mahmoud, the son of Sebekteghin: others assert, that it was Massoud, the son of Mahmoud.

However that was, the Sultan relying on his great power, granted this request of the sons of Selgiuck. The author of the Leb-Tarikh adds further, that he permitted them to settle in the neighbourhood of the cities of Nessa and Bavurde. All this was transacted contrary to the opinion of Giezeb, governor of Thous in Chorasan, who, having been

The Selgiucians establish themselves in Chorasan.



CADER,

Hegyra 421.

Ch. ar. 1030.

been informed of the request of the Selgiucidians, strenuously advised that the passage should not be granted to them, lest, instead of barely crossing over the province, they should resolve to establish themselves there, and soon to set up for the masters of it.

This advice was disregarded, and the Sultan performed his promise. Some authors relate, that his design was to plunder the Selgiucidians in their march, and to deprive them of the immense riches they had amassed by the pillage of several cities in Transoxana.

If the Gaznevite really entertained any such design, it does not appear that it was carried into execution; for the Selgiucidians passed the Oxus, entered Chorasan, and fixed themselves in the quarter allotted to them. It must be observed, that the family of Selgiuck was already considerably encreased, and that the eldest of his sons had two male children, who were able to bear arms. The eldest was called Thogrul Beg, and the youngest Giaffer Beg: those two princes are renowned in oriental history. It will appear, that Thogrul Beg shook the several Dynasties which had arisen in Asia, and finally made himself master of Bagdat and the Caliphate.

Those two brothers having established themselves in Chorasan, their forces were soon considerably augmented by the continual arrival of Turks, who, for the most part,

part, enlisted in their troops; and at last their army became so numerous, that the people of the country began to entertain fears for their own safety; infomuch, that considering these new inmates as very dangerous enemies, they had recourse to their monarch, and entreated him to free them from such disagreeable guests.

CADER.  
Hegyra 421.  
Ch. 21. 1030.

The Sultan listened to the remonstrances of his subjects, and took some steps to drive the Selgiucidans from his dominions; but he did not act with sufficient vigour, so that his first intimation was not regarded: he then spoke to them in stronger terms, and even caused the person he had appointed to notify his orders to them to be accompanied by a body of troops. This second step was equally unsuccessful with the former; and they found they had to do with men who were not easily to be dismissed. The Sultan resolved to make use of arms, but they opposed force to force; and as the Gaznevide prince had then a grand expedition in hand, he did not chuse to prosecute the matter in person. He appointed one of his generals to that command, and went to make war in the Indies agreeably to a design he had long formed.

During his absence, his general attempted to put in execution the orders he had received, and to drive the Selgiucidans out of the country, but he was defeated; and not daring to hazard another battle, he wrote to the

CADER.

Hegyra 421.

Ch. ar. 1030.

the Gaznevite prince to come with all possible speed, and in person to give such directions as he should think necessary for the driving the Selgiucidans out of his dominions.

The Sultan having succeeded in his expedition in the Indies, returned to Chorasan, and flattered himself that he might gain the same advantages over the Selgiucidans, as he had gained in a foreign country ; but this new enterprize was attended with no better success than that already undertaken against them. Thogrul Beg, at the head of his troops, made so vigorous a defence, that in the end he obtained a complete victory over the Gaznevite.

This new success so augmented the reputation of Thogrul Beg, that the cities and towns in Khorasan, for the most part, declared in his favour. He at last caused himself to be acknowledged as sovereign, and was crowned in the city of Nishabour, which was then the capital of Chorasan. Such was the greatness of the Selgiucidans, at the time that Caïem-Bemrillah came to the crown.

CAIEM

## CAIEM-BEMRILLAH.

## The FORTY-FIFTH CALIPH.

CAiem-Bemrillah succeeded Cader his father, in the 422d year of the Hegyra. He was a prince worthy of praise, on account of his merit and talents, and one that might have made a good figure on the throne in better days, or if he had possessed a due portion of courage and stedfastness; but he was totally ruled by his Emirs al Omara, as his predecessors had been; so that he had no authority in Bagdat, nor could he preserve the little power which his father had recovered during his Caliphate. Circumstances indeed seemed greatly to favour him in this respect; for the Buian princes, who had assumed the power, were still at variance with each other; and the Caliph ought to have taken advantage of their divisions, and ruined the one by means of the other; but he remained a quiet spectator of their disputes: and when those princes had made so ill an use of their authority, as to become absolutely insupportable to the Caliph, he could think of no better method to free himself from the yoke, than to call in to his assistance a powerful family, who assumed the place of the Buians at the same time they crushed them, and exercised over the prince the same tyranny

CAIEM.

Hegyra 422.

Ch. ær. 1031.

Caiem's character.



CAIEM.

tyranny he had endeavoured to avoid : so that properly speaking, Caiem did no more than change masters.

Hegyra 435.

Ch. ær. 1043.

The Buian, who commanded in Bagdat when Caiem was proclaimed Caliph, was called Gelaleddulat, the son of Baha Aldoulat, who has been mentioned as Emir al Omara during the Caliphate of Cader. Nothing particular passed during the first years of Caiem's reign. The Emir behaved very quietly in Bagdat, (except some stir he made in respect to his family-affairs) that he might avoid raising any murmurs there ; and the Caliph being used to dependance, made no attempts to free himself from the slavery.

Hegyra 440.

Ch. ær. 1048.

Gelaleddulat dying in 435, without issue, left the dignity of Emir to his nephew Abu Calangiar, the son of Solthan Aldoulat\* his brother.

\* Solthan Aldoulat signifies Sultan of the state. Mons. D'Herbelot observes that the word Solthan, which is common in the Chaldee and Arabian tongues, signifies Lord, King, Master. It is said that an ambassador of one of the Caliphs, having given that title to Mahmoud the son of Sebekteghin, he adopted the name, and caused himself to be called Solthan Mahmoud.

And, according to the same author, the name Soldan and Soudan came from a corruption of this word, which name is often given by historians to the princes who reigned in Egypt, and that of the Sultan is still given to the prince that reigns at Constantinople.

The name of Sultan, adds the same author, was first used by the princes of the Dynasty of the Gaznevites who succeeded Mahmoud. The princes of the preceding Dynasties, namely, the Thaherians, the Soffarites, the Samanites, &c. assumed only the title of Emir : and the princes that succeeded the Gaznevites, as the Selgiucidans, the Khuarefmians, &c. took the title of Sultan.

The

brother. The new Emir, treading in his <sup>CAIEM,</sup> uncle's steps, lived upon tolerable good terms <sup>Hegyra 440.</sup> with the Caliph; and being taken sick five <sup>Ch. ær. 1048.</sup> years afterwards of the distemper of which he died, he appointed Malek al Rahim his son to be his successor, and gave him the investiture of that dignity.

The new Emir passed the first year of his <sup>Malek drives</sup> reign in defending himself against the at- <sup>out Manzor</sup> tempts of Abu Manzor his brother, who <sup>his brother</sup> made war against him to deprive him of part <sup>from Persia.</sup> of his territories. Manzor was so successful as to make himself master of Persia, and was taking measures to fix himself at Schiraz the capital of Malek's dominions, when he arrived at the head of a numerous army, drove Manzor from that city, and forced him to quit Persia.

Whilst Malek was employed in the war for the defence of his dominions, some disturbances arose in Bagdat, which were the cause of the greatest revolutions, and amongst others the ruin of the Dynasty of the Buians.

This change owed its rise to some disputes <sup>Quarrel be-</sup> that happened between the Caliph's vizir, <sup>tween the</sup> and one of Malek's chief officers who re- <sup>Caliph's vizir</sup> mained at Bagdat whilst his general was car- <sup>and Bassa Siri.</sup> rying on the war in Persia. This officer, who

The Buians, in the commencement of their Dynasty, were called only by the title of Emir; but in the sequel they assumed the name of Solthan, which however they did not bear singly and absolutely, but joined to their family name. Thus the son of Baha Aldoulat was called Solthan Aldoulat.

D'Herbelot Biblioth. Oriental. page 825.

was

CAIEM. was called Bassa Siri, was a native of Dilem,  
 Hegyra 440. (as were also the Buians,) and had followed  
 Ch. ær. 1043. the fortune of the Buian princes, to whom  
 he had done the most important services. It  
 is highly probable that Malek left him at  
 Bagdat to manage his family-interest, and  
 to prevent any incroachments upon his pre-  
 rogative during his absence in Persia.

Whether the office to which Bassa Siri  
 was appointed had rendered him insolent, or  
 whether the Caliph's vizir endeavoured to  
 take advantage of the Emir's absence, to gain  
 some power for himself, or to increase the  
 authority of his sovereign, great quarrels hap-  
 pened between them; and the Caliph siding  
 with his vizir, Bassa Siri was obliged to leave  
 the court: in a short time he even quitted  
 Bagdat, but with a design speedily to return  
 and take revenge for the affront that had  
 been put on him.

Hegyra 447. He went into Egypt, and engaged the  
 Ch. ær. 1055. Fatimites in his interest. The prince of that  
 Bassa Siri en- house, who then reigned there, was named  
 gages the Fa- Mostanser-Billah. He was the son of Dha-  
 timites in his her-Billah, and succeeded to the throne in  
 interest. 427. That Caliph being highly pleased to  
 meet with a malecontent, who was ready  
 to raise disturbances in the dominions of the  
 Abassian Caliph, the rival of his family, gave  
 a body of troops to Bassa Siri, and enabled  
 him to execute his designed vengeance.

Caïem sues to Bassa Siri forthwith departed; and having  
 Thogtul Beg reached the territory of Bagdat, he ravaged  
 for assistance. and

and laid waste all the adjacent parts. Caiem, CAIEM.  
Hegyra 447.  
Ch. ær. 1055. terrified at these devastations, and being unable to remedy the misfortune, called in to his assistance the famous Selgiucidan, Thogrul Beg, whose reputation was daily increasing on account of his rapid exploits. He had taken Chorasan from Massoud the Gaznevite, grandson of Sebekteghin; and after the death of that prince, he added to his dominions the city and province of Balkh, with the whole country of Khuarezm. These two last conquests were followed by the subduing of Giorgia: after which he undertook the conquest of Persian Irak, which he chose for the place of his residence, and gave Chorasan to Giaffer Beg his brother.

Thogrul Beg was in Irak when he received the letter, by which the Caliph intreated him to come with all possible speed to assist him against the Buians and those of their party, who were putting all his dominions into a flame. The Selgiucidan returned no answer, but forthwith began his march at the head of a numerous army of Turks, with which he appeared before Bagdat. The gates of the city were instantly opened to him, and he went to pay the Caliph all due honours, and to receive his orders to correct those who had raised disturbances in the state.

His presence alone was sufficient to produce a calm in Bagdat, and he was not obliged to draw the sword. On the report



CAIEM.

Hegyra 447.

Ch. ær. 1055.

of his march, Bassa Siri departed from the place with the Fatimite troops, and had retired to a strong hold. Malek al Rahim, the Emir al Omara, was returned to Bagdat; but he dared not to stir whilst the forces of Thogrul Beg were present: insomuch that the Selgiucidan remained for a considerable time encamped before the capital, without any thing to do but to refresh his troops, and hold them in readiness for all events.

But, spight of all his care to keep them within due bounds, a tumult soon ensued, which had like to have proved the total destruction of Bagdat. The greatest part of the Turks of his army going often in large companies into the city, they made a little free with the effects of the inhabitants; and the general did not take care to put a stop to the disorder. Being rendered more bold by the want of punishment, they behaved with so much insolence that the people revolted; and the tumult was carried to such a heighth, that a great number of the Turks were knocked on the head with stones.

Thogrul Beg was by so much the more irritated, as he attributed the whole disorder to the Emir al Omara; and concluding that the Buian had made his peace with the Caliph, and that the ill treatment bestowed on his troops was owing to that reconciliation, he sent part of his troops to plunder the city. However, he soon caused them to retire,

retire, on assurance being given him, that CATEM.  
 the Caliph, and the Emir in particular, were Hegyra 447.  
 in no wise concerned in the insult committed Ch. ær. 1055.  
 on his soldiers.

In a short time Thogrul Beg, whose sole view was to increase his power, resolved to make use of that event, in order to get Malek into his hands, and raise himself on his ruins. He caused the Caliph to be informed, that if the Emir had really no hand in the tumult raised against the Turks, he expected that prince would come and confer with him.

Malek went forthwith to Thogrul Beg's Extinction of the Dynasty of the Buians.  
 camp, and this visit brought on the ruin of the Dynasty of the Buians. So soon as he arrived there the Selgiucidan caused him to be arrested on the spot, and sent him prisoner to a castle in Irak, where that prince ended his days. He had a brother named Manfor, who was taken the next year; and by his death the Dynasty of the Buians was absolutely put to an end; for another of his brothers named Abu Ali Chofru, finding that his brethren were prisoners, submitted to the Selgiucidan, who bestowed on him a territory in their dominions, with its appurtenances, where he lived like a private man; nevertheless with this privilege and mark of distinction, that when he went abroad he was preceded by a standard and kettle-drums.

CAIEM. By the imprifonment of Malek, the Caliph  
 Hegyra 447. was fet free from the Buian princes, who  
 Ch. ær. 1055. had long incommoded him; but he was no  
 Thogrul Beg gainer by the change. Thogrul Beg feized  
 is appointed on all the pofts and honours which the  
 Emir in Buian prince had enjoyed at the court of  
 Malek's ftead. Bagdat; and the Caliph, out of gratitude  
 for the fervice he had done him, gave to  
 Thogrul the inveftiture of them, without  
 delay.

Hegyra 448. But although they had nothing to fear  
 Ch. ær. 1056. from the Buians, yet fome of their creatures  
 remained, who were in a condition of  
 creating great difturbances. Baffa Siri, the  
 Commotions fame who had committed hoftilities near  
 by Baffa Siri Bagdat, left the place of his retreat; and  
 to regain his finding himfelf again at the head of a nu-  
 authority. merous party, he over-ran the country, and  
 prepared to feize Mofful. Thogrul Beg  
 was no fooner informed of it than he began  
 his march, with an army to go to that city.

Baffa Siri not daring to wait for him,  
 fpeedily departed from before the place, and  
 was again fo fortunate as to efcape from that  
 prince.

As Thogrul Beg did not find him, he  
 did not take much trouble to feek him out;  
 he went into the country of Hamadan,  
 where he refided a long time, however  
 without forgetting the defence of Bagdat,  
 for which he propofed to make a due pro-  
 vifion, on the firft ftep that fhould be taken  
 by Baffa Siri to attack it.

Baffa

Bassa Siri, on his part, was so far from declining a design which was attended with difficulty only, whilst the Caliph was protected by a prince so active as Thogrul Beg, that he waited for events, and was resolved to prosecute it the moment he had a certain prospect of success.

And a fair opportunity offered, by means of an attempt which was made by Ibrahim, uncle (on the father's side) to the Selgiucidan, on the dominions then belonging to Thogrul Beg. Ibrahim departed from Persian Irak, of which he was governor, and marched to attack Thogrul Beg, at a time that prince was living in Hamadan, without entertaining apprehensions of any person, and much less of so near a relation.

Thogrul Beg had but few troops with him, and consequently it might have been a very easy task to have seized him in the place of his residence; but one of his nephews, named Alp Arslan, came so speedily to his succour, that he soon put him out of danger. Alp Arslan was the son of Giaffer Beg, (brother to Thogrul Beg) and Giffaer dying about two years before, had left to his son the valuable inheritance of Chorasan, for which he was indebted to the liberality of Thogrul Beg.

Alp Arslan was therefore moved by gratitude as well as consanguinity, to fly to the assistance of his uncle and benefactor. He attacked Ibrahim at the very time he was

CAIEM.

Hegyra 448.

Ch. ar. 1056.

Hegyra 454.

Ch. ar. 1062.

War between  
Ibrahim and  
Thogrul Beg.



CAÏEM,  
Hegyra 454.  
Ch. ær. 1062.

raising batteries against Hamadan; and a brisk action ensued, in which Ibrahim was defeated and taken prisoner; and he expiated his crime by the loss of his head.

Bassa Siri re-  
turns to Bag-  
dat, and de-  
poses the Ca-  
liph.

But whilst Thogrul Beg resided in Chorasán, a most amazing revolution happened in Bagdat. Bassa Siri appeared again with his forces, seized the city, and having of his own authority deposed the Caliph, he sent him prisoner to a castle in the neighbourhood, and proclaimed Mostanser Billah as sole and only Caliph, as well at Bagdat as in Egypt. The name of Caïem was omitted to be mentioned in the mosques, and this revolution continued about the space of a year.

The revolt of Ibrahim having detained Thogrul Beg in Hamadan, it was out of his power to afford any assistance to Caïem; besides, when Bassa Siri seized the Caliph, he caused him to be so closely confined, that he could not give any intelligence of his condition. At last, when Thogrul Beg, in consequence of the publick report touching the Caliph's situation, was preparing to march to Bagdat, he received a letter which Caïem had found means to write to him. It contained only these few words: "Find out a Mussulman to set me free, for I am in the hands of the Karmathians." So it was he called Bassa Siri, and his accomplices the Buians, comparing them to the avowed enemies of the Mussulmen.

Thogrul

Thogrul Beg having learned from the CAIEM. courier the place where the Caliph was confined, promised to go and set him free without delay ; and to convince him how much he had it at heart to punish his enemies, he wrote back to him these few words, which make one of the verses of the Koran : “ I will go out against them ; I will scatter them, and they shall be filled with shame.” Hegyra 454. Ch. ær. 1062.

He accordingly set out almost as soon as his letter, and went to free CAIEM. Caiem from his imprisonment : this having done, he conducted him to Bagdat, into which city he caused him to make a triumphant entry. The Caliph was mounted on a mule richly caparisoned, and Thogrul Beg walking on foot by the prince's side, held sometimes the stirrup, and sometimes the bridle ; in this manner he walked to the imperial palace, where the Caliph returned him all due thanks for so important a piece of service, and gave him the surname of Roknedin, which signifies, The pillar or support of the church. Thogrul Beg re-establishes Caiem in Bagdat.

All these things passed without the least opposition from Bassa Siri or his adherents. So soon as they heard of the march of Thogrul Beg, they took to flight, and went towards Arabian Irak. The Selgiucidan first restored quiet in Bagdat, and then pursued them as far as the neighbourhood of Cusah, where some of his people having met with Bassa Siri very slenderly accompanied, they Bassa Siri is killed.

CAIEM.

fell upon him, cut off his head, and carried it to Thogrul Beg.

Hegyra 455.

Ch. ær. 1063.

By the death of Bassa Siri these disturbances were put to an end; his party dispersed themselves, and Thogrul Beg returned to Bagdat to the Caliph, who, out of the fullness of his gratitude, gave him his daughter in marriage.

Thogrul Beg  
obliges the  
Caliph to give  
him his daughter  
to wife.

The author of the Nighiaristan says, on the contrary, that Thogrul Beg demanded her for a wife, and that the Caliph at first refused his consent, because the Selgiucidan was a Turk, and the Abassians had always looked on them as unworthy to match in their family: however, he changed his opinion, through a stratagem which Thogrul Beg made use of by the advice of his vizir. That minister told his master he might easily bring over the Caliph, if he would make use of the authority he was possessed of in virtue of his Emirship; that he needed only to lessen the income of that prince by degrees, and in a short time to reduce him to straits; and that the Caliph, who loved to live nobly and give freely, would certainly comply, in order to regain his usual revenue.

Thogrul Beg followed the vizir's advice, and ordered the income of that monarch to be lessened; and to convince the Caliph that he was highly displeased at the refusal, he absented himself from court, and went to Tauris. During his absence, the vizir so artfully

artfully managed the affair, that the Caliph, CAIEM. who could not dispense with the want of his Hegyra 455. former allowance, consented to the marriage. Ch.ær. 1063.

The vizir conducted the Caliph's daughter to Tauris, where the marriage-articles were agreed on. It was the pleasure of Thogrul Beg, that the nuptials should be celebrated at Rei, which was then the capital of Persian Irak, and the royal seat of his dominions. He set out from thence with all speed, to make preparations for performing the ceremony with the greatest magnificence; but he died whilst the preparations were making. This prince going one day to take His death. the air at Rhoubar, a very pleasant place, where he had a noble palace, was seized with a spitting of blood, which carried him off in a very short time: so that the princess (who had before begun her journey) found him dead at her arrival. This Emir died in the 455th year of the Hegyra, aged seventy years. As he left no issue, he appointed Alp Arslan his nephew to succeed him, both in his territories and dignities, with full power at Bagdat.

Such was the end of the first Sultan of the famous Selgiucidan Dynasty. He enjoyed such unlimited power in Bagdat, as did also his successors, that they were often called in history the Sultans of Bagdat.

Alp Arslan, the successor of Thogrul Beg, was even more potent than his uncle; as all  
the



CAIEM.

Hegyra 455.

Ch. ær. 1063.

Alp Arslan

succeeds Thogrul Beg.

Hegyra 463.

Ch. ær. 1070.

Irruption of  
the Grecian  
emperor.

the possessions of the Selgiucidans in Asia centered in him : and as he was absolute master of all the provinces which lay between the Oxus and the Tygris.

The Caliph gave him investiture of all the posts and dignities which Thogrul Beg had enjoyed ; and moreover, honoured him with the title of Adhadeddin, which signifies, Protector of the mussulman religion. The new Emir seemed highly worthy of the title, by the great zeal he shewed in the propagation of Mussulmanism, and the signal victories he obtained over the enemies of the nation.

One of his greatest exploits was his expedition against Romanus Diogenes, emperor of Constantinople, who had made an irruption towards Armenia, at the head of an army consisting of almost three hundred thousand men. Alp Arslan, who was at that time employed in the conquest of Adherbigia, set out with such troops as were ready at hand, and marched forth to meet the emperor, and prevent him from advancing any further.

When the Selgiucidan approached the enemy, he was struck with amazement at the prodigious number of troops which composed their army : his forces amounted but to twelve thousand men at most ; and he could not well have employed any more, as he was obliged to leave behind him a considerable number, as well to secure the conquests

quests he had made, as to finish the enter- CAIEM  
prizes he had begun. Notwithstanding this Hegyra 463.  
great inequality of numbers, he armed him- Ch. ær. 1070.  
self with resolution ; and making use of all  
his military skill, he forthwith posted him-  
self so advantageously as to avoid being sur-  
prised, and then sent a deputation to the em-  
peror, and sued for peace.

Romanus, trusting to the number of his  
troops, haughtily answered, that he would  
grant neither peace nor truce, unless they  
previously surrendered up to him some strong  
fortress in that country. The Selgiucidan  
being offended at the answer, harangued his  
troops in so forcible a manner, that he in-  
spired them with a desire equal to his own,  
of hazarding their lives to pull down the  
pride of the Grecian emperor.

Before he suffered his troops to display  
their courage, and with a view to heighten  
it, he implored the divine assistance in a  
prayer which he uttered with a loud voice,  
and which produced the desired effect : “ Al-  
mighty God,” said he, lifting up his hands  
towards heaven, “ thou art the Lord of ar-  
mies ! their fate is in thy divine hands : thou  
art the God that judgest the actions of men :  
although I offer terms of peace, yet mine  
enemies have drawn the sword against me :  
thou wilt judge my cause, by the success it  
shall please thee to grant me.”

He then gave the signal, and his troops He is defeated  
fell on the enemy with such great fury, that and taken pri-  
they soner.

CAIEM.

Hegyra 463.

Ch. ær. 1070.

they broke the Grecians at the first onset. This attack having been made on that very body of troops with whom the emperor had placed himself, that prince was taken prisoner, and brought to the Selgiucidan camp. The imperial troops who had not yet been engaged, moved on to restore the battle; but so soon as it was reported that the emperor was taken, they for the most part quitted their colours and took to flight. The example of these fugitives was followed by others; and at last this formidable body totally dispersed itself, and left the field of battle to the little army of the Selgiucidan.

Generosity of  
Alp Arslan to  
him.

After the battle the emperor was brought to Alp Arslan, who had retired to his tent: he treated the Grecian monarch with great haughtiness; and approaching him, smote him on the shoulder with his hand, saying, "Thou art the man of whom I demanded peace, which thou didst refuse to grant me."

"Cease thy blows and thy insults," answered the emperor, "and do what thou wilt with thy captive." Alp Arslan resuming the discourse, said to him, "What wouldst thou have done if thou hadst taken me?" "I should perhaps have treated thee in an ignominious manner," replied Romanus: "What then dost thou think I shall do to thee?" said the Sultan. "I think," replied the emperor, "that thou wilt put me to death; or make a shew of me to the people of

of thy empire ; or finally, which I cannot CATEM.  
 well expect, that thou wilt give me my life Hegyra 463.  
 and liberty, in consideration of a ransom Ch. ar. 1070.  
 which thou wilt set on me, to make me the  
 slave of thy generosity." " Well then," re-  
 plied the Selgiucidan, " in this last way will  
 I deal with thee ;" and he forthwith treated  
 about the ransom. He demanded of the  
 Grecian emperor one thousand crowns of  
 gold, and made him promise to set at liberty  
 all the Mussulmen that were slaves in his  
 dominions.

The emperor having agreed to these arti-  
 cles, Alp Arslan laid aside his haughty looks  
 and conduct, paid him the greatest honours,  
 and conducted him to a much fairer tent,  
 and took care abundantly to furnish him  
 with all he stood in need of. They passed  
 several days together in splendid repasts and  
 pleasant conversation. The Selgiucidan gave  
 many presents to the emperor, and also to  
 several of the lords who had been made  
 prisoners with him. At last, after the em-  
 peror had taken a proper time to recover his  
 fatigue, he fixed a day for his departure ;  
 and Alp Arslan, with a large detachment of  
 his troops, accompanied him to the fron-  
 tiers : he afterwards returned to Adherbigia,  
 and successfully terminated the enterprizes he  
 had before taken in hand.

After this conquest, he resolved to march Hegyra 464.  
 into Turkestan, and seize that country, which Ch. ar. 1071.  
 he asserted did belong to him, his ancestors  
 having,



CAIEM.

Hegyra 464.

Ch. ær. 1071.

Alp Arslan

appoints Ma-

lek Schah to

be his suc-

cessor.

having, as he pretended, formerly reigned over it. Much time passed in making preparations for this expedition; and as if he had foreseen that this was the last enterprize he should ever undertake, he thought fit to regulate the succession: he therefore called a general assembly of the chief lords of his dominions, and declared to them that he had chosen Malek Schah, one of his children, to be his successor. He immediately caused them to swear allegiance to him, and in a few days notified to the court of Bagdat the step he had thought fit to take; and the Caliph, who, as we may say, had nothing to do but to comply with great readiness and respect with the orders of the Emir al Omara, agreed to the appointment of the Selgiucidan; and Malek Schah was proclaimed the successor of Alp Arslan, as well in his dominions in Asia as in his post and dignities at Bagdat.

Hegyra 465.

Ch. ær. 1072.

His expedi-

tion to Tur-

kestan.

Immediately after this, Alp Arslan communicated to the same assembly his design on Turkestan; and each man having promised to contribute all that lay in his power towards the success of it, that prince declared he would begin his march about the beginning of the next year. He departed accordingly, and bent his march towards the Oxus; but before he attempted to pass that river, he thought it necessary to make himself master of some pretty strong castles, which might have incommoded his troops.

He began with the attack of the fortress CAIEM. of Berzem, a strong place, commanded by Hegyra 465. an officer named Joseph Cothual, a native of Ch. ær. 1072. Khuarefm: he was an intrepid man, and had long gained a great reputation on account of his bravery. For a considerable time he made a vigorous defence; but having at last exposed himself in a sally, he was made prisoner, and brought before Alp Arslan.

That prince, who was enraged to be so long detained before such a place, fell into a passion with the governor, and insulted him in the grossest manner. Joseph, who was naturally both bold and haughty, treated that prince in a manner equally disrespectful. And Alp Arslan, being unable to bear such treatment, immediately commanded him to be fixed hands and feet to two cross-beams, and tormented to death.

The intrepid Khuarefmian reproached Alp Arslan is killed. the Sultan for issuing so base an order, and said to him, "Is this fit treatment for a man of my quality?" and drawing forth a poignard from one of his boots, he attempted to advance to stab the Selgiucidan; but that prince's guards prevented him. Alp Arslan, who trusted in his great strength, and still more in his skill, ordered his guards not to stop the prisoner, for that he would deal with him himself: to this end he took up a bow which was near him, and let fly an arrow at the governor, who put it by. The prince

CAIEM.

Hegyra 465.

Ch. ær. 1072.

prince took up a second, when Joseph flew upon him, and gave him a mortal wound with his poignard, the guards being unable to prevent the blow. The prisoner was instantly attacked by such as were about the prince; he wounded several of them, but was at last beat down by the blow of a mace given him by a slave.

The Selgiucidan lived some days after he had received the wound, and it was even thought he would have been cured of it; but all remedies proved ineffectual, and he died in a short time. They brought his body to Meru, one of the four principal cities of Chorasán, and engraved this epitaph on his tomb: "All you that have seen the grandeur of Alp Arslan raised up to the very heavens, come to Meru, and you will see it buried in the dust."

Malek Schah  
succeeds him.

Malek Schah, the son of that prince, forthwith took possession of the immense dominions of his father, and caused himself to be proclaimed at the head of the troops as his lawful heir, according to what had been agreed on the preceding year. These formalities were the more necessary, as Malek was not the eldest of Alp Arslan's children, and the eldest son might have attempted to recover his rights.

The Caliph also, with the utmost speed, sent him a confirmation of the title and power of Sultan. He acknowledged him as Emir al Omara, and finally added to all those

those dignities, the title of Emir al Mou- CAIEM. 1112  
 menin, that is to say, Commander of the Hegyra 465.  
 faithful; a title which had, till that time, Ch. ær. 1072.  
 been devoted to the Caliphs alone: to this  
 he added the title of Gelaleddin, which sig-  
 nifies Glory of the state; and thereby he  
 anew debased his dignity, and rendered  
 himself even more dependant on his Emir.

Caïem lived about two years in this kind Hegyra 467.  
 of slavery, and died in the 467th year of Ch. ær. 1074.  
 the Hegyra, after having enjoyed the dig- Death of  
 nity of Caliph during forty years. He was Caïem.  
 a mild and affable prince, a lover of virtue  
 and of letters, but in other respects unfit for  
 a throne. His chief talent was poetry, in  
 which, it is said, he made no bad figure: as  
 to the art of governing, he was a stranger  
 to it, as were also all his predecessors, who  
 were so weak as to submit themselves to the  
 Emirs al Omara; but it was still worse un-  
 der the government of the Selgiucidans.  
 Those princes cast so thick a shade over the  
 Caliphs, that history says no more of the  
 greatest part of them, than that they reigned:  
 besides, they had no share in the important  
 events of those days; all was placed to the  
 account of those that kept them in subjec-  
 tion; and their history seems rather an ac-  
 count of the lives and feats of the Sultans  
 their Emirs, than of the prince whose name  
 it bears.

The reign of Caïem abounded in men Learned men  
 eminent for their great learning; amongst that lived  
 Vol. IV. I during his  
 the reign.



CAIEM.

Hegyra 467.

Ch. ar. 1074.

the rest was Abul-Rihan-Al-Birumi, who was distinguished on account of the progress he made in philosophick studies: he chiefly applied himself to the mathematicks and astronomy, in which he made very useful discoveries, which rendered him famous amongst the Orientals.

Another learned man named Abu-Obaida-al-Juziani, was very skilful in medicine, physicks, and chymistry.

Abul Pharai was a philosopher, greatly celebrated for his knowledge in all the works of Aristotle and Galen. He embellished the works of many learned authors, both Greek and Arabian, with useful notes, and even restored the text, which had been greatly mangled by the negligence or ignorance of transcribers.

Many other learned men also distinguished themselves at the same time; but the greatest of them all was the famous Avicenna, whose great reputation was spread over the whole globe.

He was called by the Arabians Abu-Ali-Houffain-ben-Abdallah-ben-Sina-Alscheikh-Al-Reis. Europeans have abridged all these names, calling him only Avicenna. This great man was born at Bokhara in Tranfoxana, in the 370th year of the Hegyra, and died at Hamadan in the 428th, and the 1037th year of Jesus Christ.

Ben Schumab, an Arabian author relates, that when Avicenna was no more than ten years

years old, he understood Euclid's elements; and the Almagistus of Ptolomy; and that, at eighteen years of age, he understood medicine, and had read all the authors who had written on that science.

CAIEM.  
Ch. ær. 467.  
Hegyta 1074.

Avicenna composed some voluminous treatises on logick, metaphysicks, and particularly on medicine. His principal work is intitled, *Canoun fil Thebb*. The author has divided it into several parts; in the first he treats of medicine in general, both theoretick and practical: in the second, of simple medicines and their qualities: the third begins with anatomy, and then speaks of the diseases of the several parts of the body: the fourth treats of distempers in general: and the fifth teaches the method of compounding and applying medicines.

The conduct of Avicenna was in no wise suitable to his noble and elevated genius. His manners were excessively corrupt, and destroyed both his constitution and fortune. His inordinate love for women and wine caused him to be driven from the court of Magedadulat, a Sultan of the race of the Buians, to whom he was chief phyfician, and afterwards vizir. His debaucheries brought him to poverty, and occasioned him to be afflicted with various maladies, particularly an habitual cholick, of which he died at the age of fifty-five years.

A poet, who then wrote his epitaph, says, on account of his great knowledge and want

MOSTADI. of conduct, that his books of philosophy had  
 Hegyra 467. not taught him good manners; nor his  
 Ch. ær. 1074. books of physick the art of preserving his  
 health.

## MOSTADI-BEMRILLAH.

### The FORTY-SIXTH CALIPH.

**M**OSTADI, the son of Mohammed, and grandson of Caiem, was proclaimed Caliph on the very day his grandfather died; and like him lived in subjection to the Selgiucidans, who were commonly called, (as I have already observed) The Sultans of Bagdat.

The Caliph  
 punishes the  
 officers of justice  
 and other  
 magistrates.

However, the new Caliph appeared to have some power; for he caused a state of publick affairs to be laid before him, and punished for their malversation the officers of justice and other magistrates of the city of Bagdat. He also repaired the great ruins in that city, which had been caused by the frequent revolutions that happened during the long reign of Caiem.

From such a conduct it should seem that this prince acted of his own authority, and that he was about to restore the Caliphate to the footing it was on before his predecessors had debased it, by appointing ministers who became their masters; but in the main, Mostadi

tadi had no greater authority than the others : MOSTADI.  
 and if he gave out orders, it was not that he Hegyra 467.  
 proposed to become an absolute master, but Ch. ær. 1074.  
 rather that he had taken care to gain the  
 friendship and confidence of the Selgiucidan,  
 who was then Emir al Omara.

This post was then filled by Malek Schah,  
 who having about two years before gained  
 possession of the territories which his father  
 had left him, had from that time been em-  
 ployed in carrying on a war to defend and  
 augment his dominions.

When Mostadi ascended the throne he  
 sent patents to that prince, which confirmed  
 him in the possession of all his father's dig-  
 nities, and, in particular, of the sacred title  
 of Emir al Moumenin, which implied a su-  
 premacy of command, and an independence  
 belonging only to sovereigns. By this step  
 the Caliph so gained the good-will of Ma-  
 lek, that the Sultan not only approved, but  
 even forwarded his designs ; for it was easy  
 to see that they had a good tendency, and  
 could not be prejudicial to the interest of the  
 Selgiucidan. Malek therefore contracted a  
 friendship with the Caliph, by means of  
 which they led a quiet life, and had not  
 the least dispute with each other.

The Caliph, who on his part, was a lover  
 of learned men, was enabled to pass his  
 time very agreeably by means of his ac-  
 quaintance and conversation with them.  
 Thus during his reign the people of Bagdat



**MOSTADI.** were freed from those fatal revolutions,  
**Hegyra 467.** which had so often caused the loss both of  
**Ch. ar. 1074.** the lives and fortunes of the greatest part of  
 them.

Reformation  
 of the Persian  
 calendar.

Malek was, as well as the Caliph, a great lover of letters and the sciences; and though he was then busied in a war towards Syria, he was engaged in a considerable work which hath immortalized his name. It was the reformation of the Persian calendar. Astronomers having observed that in tract of time, the first day of the solar year of the Persian calendar fell out fifteen days later than it ought, and that it was gone back to the fifteenth degree of Pisces, instead of being in the first degree of Aries; they left out those fifteen days\*, and things were restored to order. This reform was called Gellaledine, and the calendar was called Tarikh-Gelali, that is to say, the Gelelean calendar, from the name of Gelaledin, which Caiem had bestowed on him, when he sent the confirmation of the titles and honours which Alp Arslan had given in reversion to his son.

**Hegyra 468.** Whilst Malek was advancing the publick  
**Ch. ar. 1075.** good by the assistance of the learned, he also

\* So in the year 1682 the French left out eleven days from their calendar, to bring back the vernal equinox to the first degree of the ram.

And more lately, in 1752, an act of parliament was made in England to leave out eleven days in our calendar, for the same purpose.

acquired glory by means of the conquests MOSTADI.  
 which he made either in person or by his Hegyra 468.  
 generals. He gave orders to Akfis, who Ch. ær. 1075.  
 command his troops in Syria, to march to Malek takes  
 Damascus, and to do all that lay in his power Damascus  
 to become master of that city. The general and other  
 obeyed, but the siege was long and bloody ; cities of Syria.  
 and yet, spite of the continual losses which  
 the inhabitants sustained, famine alone could  
 force them to surrender.

The taking of this place was soon fol-  
 lowed by new conquests, which brought  
 the greatest part of Syria under the obedience  
 of the Selgiucidan prince. In this occur-  
 rence, he issued out orders which increased  
 the esteem and friendship Mostadi had al-  
 ready entertained for him. The name of  
 Mostanser-Billah, Caliph of Egypt, which  
 was proclaimed almost over all Asia, was  
 by his orders suppressed, and the name of  
 Mostadi published in its stead.

After this expedition, Malek took a jour- Hegyra 470.  
 ney to Bagdat, to pay homage to the Caliph, Ch. ær. 1077.  
 and at the same time to enjoy the glory he  
 had acquired in humbling the rivals of the Malek goes  
 Abassian race. Mostadi having received ad- to Bagdat.  
 vice of his departure, ordered the utmost  
 preparations to be made for his reception,  
 and thought fit that the memorial of the  
 coronation of that prince as Sultan and Emir  
 al Moumenin should be celebrated with the  
 greatest pomp and splendor.

MOSTADI.

Hegyra 470.  
Ch. ær. 1077.Honourable  
reception  
given to Ma-  
lek's vizir.

The Caliph knowing that the vizir would accompany him, ordered that he should make a kind of triumphant entry, a mark of distinction which Mostadi was pleased to bestow on that minister, on account of the great reputation he had gained since he had been in the service of the Selgiucidans.

This vizir was called Nezam el Mulk, and was a man of a distinguished reputation. He was born with great talents, and gave early proofs of what he would one day be. At the age of twelve years he understood the whole Koran, and in a few years afterwards he made such a progress in the sciences, and particularly in the law, that he was the wonder of the age. By his merit he obtained great credit, and raised a considerable fortune, which he employed in giving proofs to the learned, of his regard and protection, in procuring pensions for them, and building houses and colleges, as well in Bagdat as at Basorah and Ispahan. The college of Bagdat is the most famous of all, and produced those learned men who were the most remarkable amongst the Mussulmen. It bears the name of the founder, and is called Medrezat-en-Nezamiat.

Such a man, according to the relation of Mirkond, was Malek's vizir. The Caliph being therefore desirous that he should participate of his master's triumph, and enjoy the honours due to his dignity, his talents and the esteem he deserved, summoned

moned the doctors of the law, and all such as MOSTADI. were most famous for their skill in the Hegyra 470. sciences, to appear at Bagdat. They were Ch. ær. 1077. lodged in the eastern part of the city, where stood the palace which was to be occupied by Malek and his vizir.

This minister having a due sense of the great regard paid to him by the Caliph, in procuring company so suitable to him, engaged them to go in a body, and pay their duty to the sovereign. At the time appointed, Nezam put himself at their head, and they walked in procession towards the western part of the city, in which the imperial palace stood.

The Caliph being informed of the approach of this venerable company, in order to do them honour, he commanded several of his officers to go out and meet them; and he at the same time sent a horse with rich furniture, that Nezam might mount it, and be thus distinguished from the others, who were to accompany him on foot. When they arrived at the palace, and after Nezam had complimented the prince in the name of the whole company, they were greatly surprised to see a chair brought, on which the Caliph ordered the vizir to sit down, and the rest of the literati stood on his right hand, and on his left. But they were still more surprised when after a short conversation they saw the Caliph make him a present of a vest of honour,



**MOSTADI.** nour \*, and heard the prince bestow on that  
**Hegyra 470.** minister, the titles of Learned, Just, and  
**Ch. ar. 1077.** Director of the states of Mostadi, Caliph of  
 the Mussulmen.

Malek is  
 crowned.

The Caliph also gave many presents to the literati who accompanied Nezam: and this audience being over they soon proceeded to the coronation of Malek, which was performed with the utmost pomp. The Selgiucidan prince remained some time at Bagdat after his coronation, and behaved to the Caliph with much more respect and civility than had been shewn by any of the Emirs.

**Hegyra 471.**  
**Ch. ar. 1078.**

This good understanding was heightened by a request made by Mostadi that he might take the daughter of Malek to wife: but whether that princess was too young, or whether the Sultan's affairs prevented him from treating of the matter, he departed without having actually agreed to the match, and went into Tranfoxana, where he soon signalized himself by the victory he obtained over Soliman, prince of that country, whom he took prisoner, and sent him under a strong guard to Ispahan, which was then the royal seat of the Selgiucidans.

He afterwards made some other conquests, of which I shall not give a particular account,

\* This vest was a particular kind of habit, which was given only to princes, when they received investiture from their sovereigns.

as they are not material to this history. I MOSTADI. Hegyra 471. Ch. ær. 1078.  
 shall only observe, that this prince was always in motion ; and that when he was not at war with his enemies, it was his custom to make a progress into the different parts of his dominions, that he might see things with his own eyes. It is said that he went ten times over his whole empire, which reached from Antioch very far into Turkestan.

Ham-Dalla-Mestoufi, an Arabian author, Hegyra 473. Ch. ær. 1080.  
 relates an extraordinary event, which might have proved the ruin of the Selgiucidans, Malek escapes danger by the artful conduct of Nezam.  
 had it not been for the prudence of Malek, and the artful management of Nezam his faithful vizir. In the second progress which the Sultan made through his dominions, he was informed that the Grecian emperor was not far off; and that he was at the head of a pretty numerous army. It is not said whether that prince had any design upon Malek, or whether he had taken the field against any other enemy ; however that was, the Sultan prepared for his defence ; that is to say, he thought more of the security of his troops than of his own person, for he gave orders that the camp should be strongly fortified : but as to himself, he roamed about the country as usual, with a very slender guard.

It happened that as he was one day hunting, and separated from the greatest part of his attendants, he fell in with a detachment of Grecians, who surrounded him and took him prisoner, together with some of his train  
 that

MOSTADI.

Hegyra 473.

Ch. ær. 1080.

that were about him. They were forthwith conducted to the emperor; but the Sultan having commanded his attendants not to shew him the least mark of distinction or submission, for fear he should be discovered, the stratagem took effect, and it was not suspected at the emperor's court, that their captives were any more than common persons.

Malek found means to send information to Nezam of this accident the moment it happened; and the vizir forthwith took such measures as were the most likely to prevent any ill consequences from it. No person in Malek's camp having heard of the disaster, Nezam caused the usual guard to mount at the Sultant's tent, under a pretence that the prince being fatigued with hunting, had forthwith retired to his pavilion without going the usual round of his camp.

That minister then resolved to go in person to the emperor, and to treat with him as from his master, on some disputes touching the limits of their respective dominions. The emperor treated the vizir with great civility, and told him he was well pleased, that the Sultan had thought fit to terminate the matters in difference by a treaty rather than by force of arms; that he had long been desirous of negotiating a lasting peace; that he desired the vizir to assure the Sultan of his sincere intentions; and that, in order to give him a proof of his sincerity, he would  
release

release and deliver to him some prisoners, MOSTADI.  
 who had lately been taken by his troops. Hegyra 473.

The vizir expressed his satisfaction at the  
 readiness which was shewn by the Grecian  
 emperor to put an end to all hostilities; he  
 also returned thanks for the present they  
 were pleased to make him of the prisoners;  
 but he added, that they could not be men  
 of any note, for at the time he left the  
 camp, it was not known that they had lost  
 either officers or soldiers. Ch. ær. 1080.

The emperor having caused the prisoners  
 to appear, Nezam, still dissembling, viewed  
 them with great indifference; however,  
 he repeated his thanks, and told the em-  
 peror that the Sultan would acknowledge  
 his generosity, in like manner as if they  
 had been persons of the highest rank and  
 quality.

He forthwithwith departed with the pri-  
 soners; and so soon as he came to a proper  
 place, he fell at the Sultan's feet, and beg-  
 ged his pardon for the freedoms he had  
 taken with him in presence of the emperor.  
 Malek raised him up, embraced him, and  
 thanked him for having thereby restored his  
 liberty; and the Sultan shewed his gratitude  
 for that piece of service, by encreasing the  
 vizir's power.

After this event, Malek being desirous to  
 close with the emperor's inclination for peace,  
 made several proposals, which were totally  
 rejected, Malek wins a  
 battle against  
 the Greeks.



MOSTADI.

Hegyra 473.

Ch. ær. 1080.

rejected, insomuch that war was solemnly declared. A battle was fought between those two princes, in which the Selgiucidan gained a complete victory, and the emperor himself was taken prisoner.

That prince having been immediately brought before the Sultan, recollected that Malek had been his prisoner; and when the Selgiucidan asked what treatment he expected at his hands? "If you are the emperor of the Turks," answered the Grecian with great boldness, "release me; if you are a merchant, sell me; and if you are a butcher, kill me."

Malek was unwilling to fully a victory which afforded him so great satisfaction: he acted with greater generosity; he behaved to the emperor with the utmost politeness, and set him at liberty without the least ransom. He was afterwards engaged in other expeditions, and finally resolved to conclude the marriage of his daughter with the Caliph.

Hegyra 480.

Ch. ær. 1087.

The Caliph  
espouses Ma-  
lek's daugh-  
ter.

It was in the 480th year of the Hegyra, that the princess made her entry into Bagdat with the utmost pomp and magnificence. The nuptials were celebrated in like manner; and for many days there were feasts and splendid entertainments. A certain author has observed, that in preparing the desert for the nuptial feast, they used fourscore thousand pounds of sugar (reckoning twelve ounces to the pound) and the rest of the provisions

provisions were in proportion. These feasts MOSTADI. lasted both day and night; and the one Hegyra 480. could scarce be distinguished from the other, Ch. ær. 1087. on account of the great number of wax tapers and lamps, which were lighted up in all the streets of Bagdat.

This fair beginning seemed to foretel Hegyra 482. happy days in the sequel; but the contrary Ch. ær. 1089. happened. The married couple disagreed, Separation but on what account we are not informed; between the all that we know is, that in about two years princess and time the princess returned to Persia with her the Caliph. father, and died some years afterwards.

Malek Schah made a second journey to Hegyra 484. Bagdat in the year 484. That prince having Ch. ær. 1091. tarried there some time, set out for Persia, Nezam is and found his court in great confusion. disgraced. Ne- zam his vizir had quarrelled with the Sultaneß on account of the succession to the throne, which that princess would have obtained for one of her children, to the prejudice of the eldest which the Sultan had by another wife.

The vizir having refused to come into the project which that princess had formed, she resolved to deprive him of the Sultan's favour, and actually succeeded in her attempt. Nezam having been deprived of his post, the Sultan bestowed it on Tag-el-Muck-Cami, president of the council to the Sultaneß; and this new vizir was appointed and authorised to enquire into the conduct of his predecessor: but as he possibly could find  
nothing

MOSTADI.

Hegyra 484.

Ch. ar. 1091.

He is assassinated.

nothing in his conduct which was likely to cause his destruction, he took a shorter way, which was to get rid of him by means of an assassination: to this end he employed a wicked Batinean \*, who stabbed Nezam with a knife, of which wound he died in a

\* The Batineans were professed assassins, and are called in history Ishmaelians, Hassassins, Assassinians; from whence we have borrowed the word Assassins, to denote those that murder privately. Some authors say, they were originally Karmathians, whose conduct indeed they closely followed. They formed a kind of Dynasty, which lasted about one hundred and seventy-one years. Their first prince was Hassan Sabah, who established himself in Persian Irak in the 483d year of the Hegyra. Their chief place of shelter was the castle of Almut. Historians call their leader, The old man of the mountain, translating thus the Arabian name Scheik al Gebal, which signifies, Lord of Persian Irak; but as Scheik signifies also an old man, and Gebal a mountain, a name particularly attributed to Irak, because that province is very mountainous, they that have written the history of the Holy Land have always called the chief of these banditti, The old man of the mountain. They were so devoted to their prince, that on the first order they slew, or precipitated themselves from any height. They obeyed with still greater readiness, when they were commanded to assassinate any prince with whom their leader was displeased. Thus, after having murdered the vizir Nezam in 484, they slew Amer, Caliph of Egypt in 554, and Mostarched, Caliph of Bagdat, in 529. They also exercised their fury on some of the princes who had put on the cross for the expedition to the Holy Land. They publickly killed the famous marquis of Montferrat at Tyre. Leopold, duke of Austria, having accused Richard king of England of that murder, the old man of the mountain wrote him a letter, in which he informed him that his people had done it by his command; and he informed Leopold of the reasons he had to cause the marquis to be slain. His letter is dated the year 1500, from Alexandria. In the year of Christ 1231, they assassinated Lewis of Bavaria; and in 1252, they even dared to make an attempt on the person of St. Lewis, king of France, but he escaped the danger, by reason that their chief having changed his design, sent speedy advice to that prince to stand on his guard.

few

few days afterwards, aged ninety-three years, MOSTADI.  
as he himself says in a kind of apology he Hegyra 484.  
made for his conduct. It is written in Per- Ch. æt. 1091.  
sian verse, and was delivered into the hands  
of the Sultan to whom it was directed. The  
tenor of this piece was as follows:

“ Great king, I have passed a part of my Hegyra 485.  
days in banishing injustice from your domi- Ch. æt. 1092.  
nions by the help of your authority, with His apology.  
which I was invested; I carry with me, and  
am about to lay before the king of heaven  
the account of my administration, the proofs  
of my fidelity, and the evidences of the re-  
putation I have gained in serving you. I  
meet my death by the blow of a knife which  
I received in the ninety-third year of my  
age. Nothing now remains for me but to  
enable my son to continue the long service I  
have done you, by recommending him to  
God and your majesty.”

This piece was presented by one of Ne-  
zam's sons to the Sultan, who seemed greatly  
moved on the perusal of it, and afterwards  
fell into a profound melancholy. He was at  
the same time rendered very uneasy by some  
news he received from Bagdat, which so en-  
raged him against the Caliph, that he sent  
him an order to quit the city in twenty-four  
hours.

The whole world was greatly amazed at  
so rigorous a treatment, after having seen  
the perfect union which reigned between  
those two princes. The Caliph not daring

The death of  
Malek Schah.



MOSTADI.  
Hegyra 485.  
Ch. ær. 1092.

to disobey, and being unable to prepare for his departure in so short a space of time as was prescribed for that purpose, he demanded that they would enlarge it to ten days, which was granted; but his affairs were re-established by the death of the Sultan, which happened during that interval. That prince going one day to take the diversion of hunting, he was taken so ill, that they were obliged to carry him back with the utmost speed to his palace, where he died in a few days.

He appointed for his successor in the Sultanship his eldest son named Barkiarok, who at the same time assumed the title of Emir al Moumenin, and became as powerful at the Caliph's court as his predecessors had been.

The Sultaneſs  
cauſes Mah-  
mud to be  
proclaimed  
ſucceſſor to  
Malek.

After the death of Malek Schah, great diſputes aroſe at Bagdat on account of the ſucceſſion to the dominions of that prince. The Sultaneſs his wife †, mother-in-law to Barkiarok, came to that city, and ſo earneſtly ſolicited the Caliph, and ſo freely dealt out her money, that ſhe obtained letters of inveſtiture for Mahmud her ſon, who was no more than four years old, and nevertheleſs was declared Sultan and lawful heir to his father's territories, to the prejudice of his eldeſt brother Barkiarok, who was then at

† Some authors ſay that Malek Schah died at Bagdat, and that the princeſs his wife was with him.

Ispahan; but it was not so in Persia, where MOSTADI. they unanimously declared for Barkiarok.

The Sultaneſs relying on the declaration Hegyra 486. she had extorted from the Caliph, set out for Ch. ær. 1093. Ispahan at the head of a numerous army of Turks, and marched with so much speed, that she surprised Barkiarok, and took him prisoner: but as that prince had so strong a party there, some of his friends furnished him with the means of making his escape. He fled for shelter to prince Takaschteghin, whom Malek Schah had appointed to be his lieutenant-general at Schiraz.

This officer furnished him with troops, and enabled him in his turn to go and attack the Sultaneſs and her son at Ispahan, where he arrived at the very time, when by order of that princess, they were performing the ceremony of her son's coronation. The arrival of his troops caused a great confusion amongst those present on this occasion. The Sultaneſs finding her enemies were so near, and moreover perceiving that the inhabitants in general, encouraged by the proximity of their prince's troops, were on the point of revolting, she sent deputies to Barkiarok to treat of an accommodation. The prince readily agreed to the negociation; and after many conferences it was stipulated, that he should be acknowledged as lawful heir and successor to his father, and that his mother and brother should only enjoy the city of Ispahan and its appurtenances, on condition,

Agreement  
between the  
Sultaneſs and  
Barkiarok.

**MOSTADI.** however, that they should resign up to him  
 Hegyra 486. a moiety of the treasure which his father  
 Ch. ær. 1093. left in that city.

Barkiarok being thus restored to his rights, the patent granted by the Caliph to Mahmud, was void of course. Mostadi issued out other letters in behalf of the lawful heir of Malek Schah, and he was solemnly proclaimed in that quality in the territory of Bagdat.

Hegyra 487. Mostadi survived Malek Schah only about  
 Ch. ær. 1094. two years. That Caliph died almost sud-

The death of Mostadi. denly as he arose from table: he was in indifferent good health even at the time the meal was ended; but being left a moment with two of his wives, he thought he saw some persons enter the dining-room. He asked them, who had dared to permit those people to enter without his permission? The women in amaze cast their eyes towards the door, and as they could not see any person, they looked on the Caliph; when they were greatly terrified to see him suddenly reel, lose his senses, and finally fall down dead at their feet.

Singular opinion of the Mussulmen touching the plague.

It is asserted, that this sudden death was an effect of the plague, with which he was instantly seized. The Mahometans entertain very singular opinions on this head; they believe there are spirits, or hobgoblins, armed with bows and arrows, whom God sends forth to punish mankind at his pleasure. When these spirits are black, their wounds

wounds are mortal ; but if they are white, MOSTADER.  
 no danger is to be apprehended : such is the Hegyra 487.  
 notion the Mussulmen have of the plague, Ch. ar. 1094.  
 and therefore they use no precaution to avoid  
 it. The Caliph therefore dying suddenly  
 after his vision, they concluded that he had  
 been wounded by the black spirits.

In the same year died Mostanser-Billah, Death of Mostanser, a Fatimite Caliph.  
 fifth Caliph of Egypt of the house of Fati-  
 mah. He succeeded Dhaher his father when  
 he was only eight years of age ; infomuch  
 that he was under the tuition of a vizir. In  
 the sequel of his reign, which was very long,  
 those who were appointed to the office of  
 vizir, arrogated to themselves part of the  
 prince's prerogative ; and they at last be-  
 came masters of the Caliphate, in almost  
 the same manner as the Emirs al Omara  
 had done in respect of the Abassians. Mos-  
 tanfer was succeeded by Mostali-Billah.

## MOSTADER-BILLAH.

### The FORTY-SEVENTH CALIPH.

**O**N the day of the death of Mostadi, Conduct of Mostader towards the Emirs.  
 Abul Abbas Ahmed ascended the  
 throne, and was proclaimed Caliph by the  
 name of Mostader. This prince was of a  
 very mild and peaceable disposition ; he  
 loved to do justice, and actually did it as far  
 as the little power he was possessed of would



**MOSTADER.** admit. The Selgiucidans governed all things with unlimited authority, insomuch that the Caliph finding himself reduced, though on the throne, to lead a private life, he did not attempt to shake off the yoke; on the contrary, the first step he took tended to gratify the Selgiucidans, by sending to Barkiarok, the chief of that house, the diadem, the collar, the bracelets, the vest of honour, with the letters patent, by which he acknowledged him as Sultan.

Hegyra 487.  
Ch. ær. 1094.

As by these means he had nothing to fear from the Selgiucidans, Mostader's chief care was to lead a quiet life, and to gratify his taste for poetry and letters. His chief business was the maintaining a constant commerce and correspondence with men of learning: in other respects, particularly as to matters of government, he by no means interfered, and consequently did not bring himself under any difficulties; neither did he perform any thing to make himself famous; so that an historical account of what relates to this Caliph, must of necessity be very concise.

Hegyra 488.  
Ch. ær. 1095.

War made  
against Barki-  
arok, on ac-  
count of his  
father's domi-  
nions.

Barkiarok, the Sultan of Bagdat, was not in so quiet a state. His relations envied him, and could not bear to see him possessed of the rich and extensive dominions of his late father; they therefore used their utmost efforts to wrest them from him, but without success.

He

He was, however, very closely pressed by one of his cousins named Takasch-ebn-Arflan-Schah, who became master of the field, and forced him to seek an asylum. Mahmud his brother, to whom he had resigned Ispahan, as we have already observed, having been informed of the posture of his affairs, invited him to reside in his capital: his offer having been accepted, he went out to meet Barkiarok, and caused him to make a magnificent entry into Ispahan.

MOSTADER.  
Hegyra 488.  
Ch. xi. 1095.

Although a good understanding seemed to prevail between the two brothers, yet Ispahan, instead of an asylum had like to have proved a sepulchre to Barkiarok. The chief of those men who had sided with Mahmud, during the disputes between him and his brother, took advantage of that juncture to revive in his mind those ambitious thoughts and designs with which the Sultaneſs his mother had inspired him. They therefore asked leave to apprehend Barkiarok; and, spight of the difficulties he apparently made, they seized that prince and confined him in a castle.

Having taken this step, they assured Mahmud that he must not think of going back, but that he must, at all events, either destroy Barkiarok, or put him out of a condition of resuming the crown. Mahmud took time to consider of it, and at last he was on the point of giving orders for putting out his brother's eyes, as they solicited him

MOSTADER. to do, when he was seized with the small-pox.

Hegyra 488.  
Ch. ær. 1095.

By this event the execution of the design was suspended: and Mahmud having been carried off in the first stage of the distemper, things put on a very different aspect as to Barkiarok; for they that had been the most forward to advise his destruction, were the most ready to acknowledge him as Sultan.

Hegyra 489.  
Ch. ær. 1096.

That prince, finding himself at liberty, and being (if I may say so) a second time on the throne, resolved to take speedy vengeance on the prince who had brought him into the great peril he had so lately escaped. He raised forces, and marched in quest of Takasch, to give him battle: this expedition proved successful; but it was both painful and bloody; however, at last he took his enemy prisoner, and that he might be free from all fears on account of so dangerous a rival, he shortly afterwards put him to death.

Barkiarok not doubting but that Arslan Schah his uncle, father to Takasch, would strive to revenge the death of his son, he resolved to prevent him; and issued orders for his army to hold themselves in readiness to march into Chorasan, where that prince commanded.

Hegyra 490.  
Ch. ær. 1097.

This expedition was attended with the greatest success. At the very time the armies of the two princes were advancing against

against each other, news was brought that Arslan Schah had been assassinated. This horrid crime was committed by his own son, with a view to seize his government; but the parricide did not reap the fruits of his crime. Barkiarok causing his troops to march with the utmost speed, reached Chorasan, which he entered without the least difficulty. The generals of Arslan Schah, enraged at the base deed his son had just committed, in no wise opposed the march of Barkiarok; on the contrary, they were the first to offer him their services to dispossess a wretch who did not deserve to reign, or even to live.

MOSTADER.

Hegyra 490.

Ch. ar. 1097.

So soon as Barkiarok had made himself master of Chorasan, he appointed one of his brothers, named Sangiar, to be governor of that province; and having tarried some time there, he went into Persian Irak, where he had soon new affairs on his hands, by means of the intrigues of one of his old vizirs.

That minister, who was called Mouïad, was the son of the famous Nezam-el-Mulk, vizir to Malek Schah, Barkiarok's father. That prince appointed him to be his vizir at the time he was preparing to re-establish his affairs after his release from his imprisonment; but having entertained some suspicions of Mouïad, he dismissed him, and appointed in his stead Fackhr-al-Mulk, who was also a son of Nezam.

Hegyra 491.

Ch. ar. 1098.

Mouïad,



MOSTADER.

Hegyra 491.

Ch. ær. 1098.

Mouïad raises  
a revolt  
against Barkiarok.

Mouïad, enraged at his being deprived of his post, had been continually caballing against Barkiarok. He in the first place corrupted an officer named Anzar, who had served under Malek Schah, and had great interest in the province of Irak. He prevailed on him to raise troops, and for that purpose furnished him with considerable sums of money, to enable him to attack the Sultan, and endeavour to drive him out of the province.

The great advantages which Anzar was made to expect by the artful representations of Mouïad, induced the former to set on foot a numerous army, and to prepare for an attack on Barkiarok; but whilst that rebel was on the march, he was assassinated in the city of Saved, where he halted to refresh his troops. This accident disconcerted Mouïad's scheme, and freed Barkiarok from an enemy who might have caused him great uneasiness.

Hegyra 492.

Ch. ær. 1099.

Though the measures of Mouïad were baffled by so unexpected an event, yet he was far from giving up his design: but it was no easy matter to find out a person of sufficient interest and credit to head the enterprize. After having maturely deliberated, he resolved to communicate his project to Mohammed, Barkiarok's own brother. To him therefore he applied himself, and set before him in so strong a light the little regard his brother had paid to his interest in the

the partition of his father's dominions, that he at last prevailed on him to take up arms against the Sultan.

MOSTADER.

Hegyra 492.

Ch. ær. 1099.

Mohammed therefore began to raise troops, and their numbers soon became formidable by the assistance of Mouïad, who had many friends in Adherbigia, the province where Mohammed then resided. So soon as the army was in a condition to march, the prince put himself at the head of it, and entered Irak, of which he made himself master without drawing a sword.

This easy conquest was occasioned by an insurrection which happened in that country. Kiami, who was high-treasurer to Barkiarok, had disgusted the greatest part of the lords and officers of the court, by retrenching their pensions and salaries: of this they had many times complained to the Sultan, but always in vain; for that prince placed the utmost confidence in his minister, and would listen to nothing contrary to his advice. Kiami, on his part, resolving to abide by the regulation he had thought fit to make, their minds were so embittered, that they raised the whole city, and went in a body to attack him in his house.

The minister having found means to make his escape, he immediately retired to the Sultan's palace, hoping he might be safe under the protection of that prince; but the mutineers pursued him thither, and loudly demanded that he should be delivered up to them.

**MOSTADER.** them. Barkiarok despising their clamours, refused to comply with their demands, and attempted to put his authority in force to bring them to a due sense of their duty; but the sedition grew to such a heighth, that the palace was besieged in form. They broke down all the doors, and having knocked on the head all such as attempted to defend the entrance, they seized Kiami, whom they tore in pieces in the very palace. In this terrible extremity the Caliph was forced to escape by a back-door, and he immediately took the road to Rei, the gates of which he caused to be shut upon his arrival there.

By this extraordinary event Mohammed was put into possession of Irak; he arrived in the very midst of the tumult, and finding them up in arms against his brother, he took advantage of it in order to be proclaimed in his stead, which was performed on the spot.

So soon as that prince had taken possession of the throne, he gave a proof of his gratitude to Mouïad by appointing him vizir; and he being highly pleased to have regained a dignity, for the recovery whereof he had raised such great disturbances, took the most effectual measures to preserve it, by supporting the fortune of his master, on which his own depended.

**Hegyra 493.** Barkiarok used all the means in his power  
**Ch. ær. 1100.** to recover his lost dominions; but his first attempts

attempts were unsuccessful. He fought several battles, in which he was worsted, and at last was so totally routed, that he was forced to quit Rei, and make his escape into Khufistan.

MOSTADER.  
Hegyra 493.  
Ch. ær. 1100.

This province was then governed by an officer named Aïaz, who having been firmly attached to Malek Schah, to whom he was indebted for his advancement, still preserved a grateful sense of the benefit; in so much that he was highly pleased to meet with an opportunity of affording assistance to Barkiarok, against a brother who was carrying on so unjust and unnatural a war against him.

Aïaz grants  
succours to  
Barkiarok.

Aïaz having absolute power in his province, issued out orders which were speedily put in execution: he raised a numerous army, which was considerably augmented by the junction of a great number of the Sultan's friends, who came to offer him their service in his misfortunes.

When all things were prepared for taking the field, Barkiarok, at the head of his troops, marched out to meet his brother, who was on his guard, and boldly shewed his readiness to come to blows. Several actions happened, in which Barkiarok had always the advantage; but yet, Mohammed's party did not discover the least inclination to give up the dispute, in so much that this campaign was long and bloody.

Hegyra 494.  
Ch. ær. 1101.

It



MOSTADER.

Hegyra 494.  
Ch. ær. 1101.Mouïad is  
taken prisoner.

It happened that in one of these engagements Mouïad was taken prisoner. It was not in the least doubted but that he was an undone man, and that he would be put to death with most excruciating torments. All their eyes were fixed on the Sultan, to see what punishment he would command to be inflicted on a wretch who had so basely betrayed him ; but they were greatly amazed, when they found that this prince, who was naturally merciful, had yielded to the entreaties of some lords, and pardoned Mouïad ; but what is still more extraordinary, in a short time he appointed him his vizir, though he did not long remain possessed of that office.

Khondemir, who relates this fact, says, that the Sultan retiring one day to sleep, his attendants, supposing that they were not overheard, began to talk with each other pretty freely : the conversation soon falling on their master, as is the common usage of servants, and even of courtiers, one of them said, " These Selgiucidan princes are surely of a very different character from other princes ; they are not capable either of making themselves feared, or of revenging the injuries done to them : here is Mouïad, for example, who has caused so much mischief ; and as a reward for his treachery, the Sultan hath bestowed on him the post of vizir."

I

The

The Sultan, who was not asleep, as they supposed, overheard the whole conversation. Being highly vexed to find that he was accused of weakness, he made use of an extraordinary method for putting an end to their censures: he caused Mouïad to come to his tent, and ordered him to sit down; and without saying a word more, he smote him with his cymetar, and cut off his head; and he gave this blow with so much dexterity, that the head remained on the shoulders till the body fell to the ground. He then said to such of his courtiers as were about him; "Tell me now, if the princes of my family are able to make themselves feared, and to take vengeance on their enemies."

MOSTADER.  
Hegyra 494.  
Ch. ær. 1101.

The Sultan  
cuts off his  
head.

This affair happened at a time when the adverse armies being in fight, were continually harrassing each other, without daring to come to a pitched battle. As the two chiefs seemed to fear each other, some proposals were set on foot for a reconciliation, which neither of them seemed averse to: thus hostilities ceased, and conferences were held, and often repeated ere they could agree on any terms; but at last a treaty was concluded and signed; in consequence of which a partition was made of the dominions of the Selgiucidans, and the following portion was given to each of them.

Barkiarok had the name and honours of Sultan, with the privilege of causing the drum

**MOSTADER.** drum to be beat at his palace gate five times a day, namely, at the several hours appointed for publick prayers. They at the same time allotted to him, as his share of the territories, Bagdat, the Hill-country, Hamadan, Ispahan, and Rei. And the privilege of being named in the mosques of Bagdat was also confirmed to him.

Partition of  
Malek Schah's  
territories be-  
tween the Sel-  
giucidans.

To Mohammed was assigned Armenia, Adherbigia, Diarbek, or Mesopotamia, Gezilah, and Mossul.

Chorasan was ceded to Sangiar, a prince so named by Malek Schah his father, because he was born in that country. He had, as well as Mohammed, the privilege of being named in the prayers; but that only in the provinces allotted to them: whereas, the Sultan was named in all places where the prayers were performed in the Caliph's name.

Hegyra 498.  
Ch. ær. 1104.

This partition so made, was not absolutely ratified till the 498th year of the Hegyra, the 1104th of the Christian æra.

The death of  
Barkiarok.

Barkiarok afterwards set out for Bagdat, where he hoped to enjoy some repose in the company of Aïaz, who had been so serviceable to him in the re-establishment of his affairs. The latter went to Bagdat, so soon as hostilities ceased between Barkiarok and Mohammed; and although Mostader was still acknowledged as Caliph, yet he commanded there with almost absolute sway. The Sultan had not the satisfaction again to see his friend; he died on the road. Some-  
time

time before his death, he appointed his son MOSTADER.  
 Malek Schah, the second of that name, to be Hegyra 498.  
 his successor; and as this prince was then Ch. ær. 1104.  
 but four years old, he put him under the  
 tuition of Aïaz and Sadaka, two of his best  
 friends.

This young prince did not long enjoy Hegyra 499.  
 his father's dominions. Mohammed his Ch. ær. 1105.  
 uncle attacked him, at the head of a strong Mohammed  
 army; and, spight of the great efforts made succeeds him.  
 by the guardians of the young Sultan to pre-  
 serve the rights and territories of their pupil,  
 they were constrained to yield to superior  
 force. Mohammed therefore seized his  
 nephew and his general, and sent them pri-  
 soners to the castle of Lehed: he afterwards  
 took possession of his nephew's territories,  
 and caused himself to be proclaimed Sultan  
 in all the provinces of his dominions.

So soon as he had established his authority Hegyra 501.  
 in the new conquered country, he went to Ch. ær. 1107.  
 Bagdat, where he arrived in the 501st year He receives  
 of the Hegyra. He made his entry into investiture  
 that city with a numerous train, and with from the  
 all the pomp of a monarch who comes to take Caliph.  
 possession of his kingdom. That prince  
 proceeded thus to the imperial palace, whi-  
 ther he went to pay his respects to Mostader.  
 All the honours that he could expect were  
 there paid to him. The Caliph having  
 given to him investiture of the dignity of  
 Sultan, granted to him a most extensive  
 patent, in which he bestowed on the Sel-  
 VOL. IV. L giucidan.



MOSTADER.

Hegyra 501.

Ch. ær. 1107.

giucidan all such titles as were the most likely to gratify his ambition and vanity. He moreover gave him the name of Mogaieth, which signifies, Propagator of the faith; and declared that all the subjects of the empire were bound to obey him.

Hegyra 511.

Ch. ær. 1117.

Having resided a while at Bagdat, some affairs happened which obliged him to go into Persia. So soon as he had terminated those affairs, he marched into India with a numerous army, and made considerable conquests in that country. Thus he remained without sheathing the sword almost ten years, in provinces lying far distant from Bagdat; so that the Caliph lived without disturbance during the whole time he remained Sultan.

The death of  
Mohammed  
and of the  
Caliph.

Mohammed died in the 511th year of the Hegyra, and left five children; to wit, Masoud, Mahmoud, Thogrul, Soliman, and Selgiuck. He chose Mahmoud for his successor, preferably to his eldest son. The new Sultan seemed inclinable to act full as peaceably towards the Caliph as his predecessor; but Mostader did not reap the benefits of it: he died the following year, and left his crown to Mostarched his son. Mostader was about forty years old, and had been seated on the throne almost twenty-eight years.

Hegyra 512.

Ch. ær. 1118.

Amer suc-  
ceeds Mostali  
in Egypt.

Mostali-Billah, Caliph of Egypt, of the race of Fatimah, who succeeded Mostanser-Billah, in the 488th year of the Hegyra, died  
in

in the year 495. Manzor his son, who was MOSTADER.  
 then but five years old, was proclaimed his Hegyra 512.  
 successor; and this new Caliph was called Ch. ær. 1118.  
 Amer-Beakham-Allah.

Ebn Amed, who is commonly called El Makin, ends his history of the Caliphs, called in the Arabian Tongue \* *Tarikh al Moslemin*, with the Caliphate of Mostader.

It is proper to observe that Mostader, who is but the forty-seventh Caliph in this work, is the forty-ninth in El Makin; for that author reckons Mahomet as the first Caliph, whereas we leave him out, and begin with Abubeker his successor, according to the import of the word Caliph, which signifies, Vicar, successor. El Makin hath also placed Abdallah ebn Zobeir amongst the rest of the Ommiyan Caliphs, which we have not done, and for which we gave our reasons in the life of Moawiyah the second.

\* Erpenius translated it into Latin, and published his translation under the title of *Historia Sarracenica*. There is also a translation into French made in 1658, by Pierre Vattier, physician to the duke of Orleans: it is intitled, *L'histoire Mahométane, ou les quarante neuf Califes du Macine, &c.*

## MOSTARCHED-BILLAH.

## The FORTY-EIGHTH CALIPH.

MOSTARCHED  
Hegyra 512.  
Ch. ær. 1118.

Dobaïs puts  
an end to a  
revolt raised  
by Mostarch-  
ed's brother.

**M**OSTARCHED was no sooner proclaimed Caliph, than he had the misfortune to see his own brother revolt against him, and take up arms to deprive him of the crown. That prince secretly left the court on the day of the new Caliph's coronation, and threw himself into Hellah, a city of Irak, where he formed a strong party. So soon as he thought his forces were numerous enough, he marched forth and attacked Wasseeth, an important place on the Tygris; and having taken the city he assumed the title of Caliph, fixed his throne there, and made Wasseeth a place of arms.

The reign of this rebel was of no long duration. Dobaïs ebn Sadekah, governor of the province of which Wasseeth was a part, proved to be a brave defender of his dignity. He speedily assembled the troops under his command, attacked the rebels, routed them, took the young prince prisoner, and brought him to his brother.

It was at first supposed, that the incensed Caliph would cruelly punish a prince who had attempted to deprive him of his crown; but Mostarched, far from giving way to his resentment, would not even suffer his brother

ther to be imprisoned, and at the same time he generously gave him both his liberty and his life.

MOSTARCHED  
Hegyra 512.  
Ch. ær. 1118.

But at the very time Dobaïs had so signa-  
lized his fidelity, he suddenly changed his  
mind, and yielded to the solicitations of a  
Selgiucidan prince named Thogrul, who  
prevailed on him to join in seizing the Ca-  
liph in Bagdat. Thogrul, in all probability,  
was not possessed of any great extent of ter-  
ritory; and finding that his kinsman, who  
was Sultan of Bagdat, was employed in the  
distant provinces, he resolved to take advan-  
tage of his absence, and endeavour to enlarge  
his dominions; he therefore assembled toge-  
ther as many troops as he could procure, and  
in concert with Dobaïs, fixed on a day to  
make an irruption into the city: but on that  
very day the prince was seized with a violent  
fever, which prevented him from putting the  
design in execution. There likewise hap-  
pened a terrible storm, which hindered Do-  
baïs from marching with his troops to the  
place where he was to have joined Thogrul's  
army; so that the whole project fell to the  
ground.

Dobaïs fa-  
vours a revolt  
of Thogrul.

The Caliph received such early information  
of the conspiracy, that he had time enough  
to put himself upon his guard, and assemble  
a body of troops to oppose the attempts of  
the rebels. When he found that his ene-  
mies were not in a condition of attacking  
him, he became the assailant, and easily

The Caliph  
defeats the  
rebels.



**MOSTARCHED** routed them, falling on the several bodies of Hegyra 512. their troops before they were joined: the Ch. ær. 1118. rout of one body facilitated the defeat of the other; and Thogrul, although sick, was forced to be carried to a place of safety.

We now see that this Caliph struck a bold stroke, such as none of his predecessors had dared to perform since those princes had been subject to their Emirs. Mostarched seemed resolved to complete what he had begun; and if we may believe what is hinted by Khondemir, that prince continued in arms, from the beginning of his reign till about the 526th year of the Hegyra. It also is manifest, that in securing Bagdat from the designs formed on that city, he maintained the interest of Mahmoud, a Selgiucidan prince, whom he had acknowledged as Sultan, and who by reason of his absence could not defend himself in person.

Hegyra 526.  
Ch. ær. 1132.

Mahmoud happening to die in 526, Massoud his brother succeeded him, and sent advice to the Caliph of his accession to the Sultanship. Mostarched forthwith caused his name to be published in all the mosques with the like ceremonies as had been used in respect to the Sultans his predecessors.

The Caliph  
deprives Massoud of the  
Sultanship.

But it happened that in a short time the Caliph changed his mind: and either with a view to restore his dignity to its antient splendor, or to gratify a part of his courtiers who did not love Massoud, he suppressed the use of

of his name in the publick prayers, and de-MOSTARCHED  
prived him of the title of Sultan.

The continual wars in which the Selgiu-Hegyra 529.  
cidans were engaged against each other, and Ch. ar. 1134.

which finally destroyed their power, prevented Massoud from taking speedy vengeance for the insult Mostarched had committed against him; so that for about three years, nothing was heard of that prince in Bagdat. But in the 529th year of the Hegyra, Massoud coming to reside a while at Rei to recover his fatigue, he there made a particular enquiry into all that had passed at Bagdat relating to him; and being enraged at the report that was made, he resolved without delay to revenge the injury done.

He marched from Rei with his troops; and having received advice that the Caliph had an army in part of Babylonian Irak, he resolved previously to his going to Bagdat, to give battle to those troops, and weaken the Caliph in that country. Massoud compels him to restore the Sultanship to him.

Massoud easily defeated that army. His approach, his great reputation gained by his feats in a war of many years continuance, all contributed to make an impression upon the troops of Bagdat, and even upon the Caliph himself, who did not shew so much resolution as he had made appear in the former part of his reign. He did not duly exert himself to prevent his troops from being defeated; and when Massoud, after his victory, sat down before Bagdat, he caused

MOSTARCHED the gates to be opened, and gave him the best reception in his power.

Hegyra 529.  
Ch. ær. 1134.

The Sultan having thus gained possession of Bagdat, and the Caliph's person being in his power, he no otherwise punished him than by a very severe reprimand. Massoud having tarried some time in that capital, told the Caliph that he was about to resume the war, and that he must make himself ready to accompany him. As Mostarched was not in a condition to refuse a compliance with the Sultan's request, he consented, and in a short time they departed.

They marched together into the province of Adherbigia, where Massoud proposed to the Caliph several very disadvantageous conditions, with which he expected a compliance. Amongst other things he required, that Mostarched should agree to pay him annually four hundred thousand crowns of gold, and to remain in Bagdat with his guard alone, without ever attempting to raise any other troops.

Mostarched is  
assassinated.

Though these conditions were very hard, yet they were not totally rejected; however, the Caliph made great objections to the accepting them: but during the conferences, a terrible event happened which put an end to the negociation. Mostarched was assassinated in his tent by a company of Batineans, who first cut off his nose and ears, and then put him to death. Many men were then of opinion, that this murder was committed by order

order of Maſſoud; and that the Batineans, MOSTARCHED who were, as we have already ſaid, profeſſed Hegyra 529. aſſaſſins, were employed by the Sultan to re- Ch. ær. 1134venge the inſult which the Caliph had committed againſt him, by ſuppreſſing the mention of his name in the publick prayers.

Moſtarched was killed in the 529th year of the Hegyra. He was then forty years old, and had reigned about eighteen years. He was ſucceeded by Raſched-Billah his ſon.

In the reign of this prince aſe a new Dynaſties of the Atabeks. power, under the name of Atabek, which originally ſignified Father, Governor, Preceptor. This title was at firſt given to ſeveral lords, who were charged with the education of the princes of the Selgiucidan race. Thoſe lords attained ſuch great authority in proceſs of time, that they founded four Dynaſties of princes, almoſt like thoſe we have already mentioned. The firſt was that of the Atabeks of Irak; the ſecond of Adherbigia; the third of Fars, or of Perſia; and the fourth of Lariſtan: which names appear to be taken from the places where they eſta- bliſhed their authority.

The Atabeks of Irak began to reign in the 521ſt year of the Hegyra, and the 1127th of the Chriſtian æra. Their power was extended over Chaldea, Meſopotamia, or Diarbek, all Syria, and even to Egypt. The firſt Atabek having been eſta bliſhed at Bagdat



MOSTARCHED  
Hegyra 529.  
Ch. æt. 1134.

Bagdat by Mahmoud, he soon added to it the government of Mossul : in a short time he became master of Aleppo, and other places. He was called in Arabick Omadeddin Zenghi : and is the same person whom historians have called Sanguin.

The second Dynasty, or that of the Atabeks of Adherbigia, or Media, began in the 555th of the Hegyra.

The third, which is that of Fars, or of Persia, sometimes called the Salgarians, first arose in 543.

The fourth is called the Laristan, because those princes made themselves masters of the province of Lar, near the gulf of Persia : it began some time after the Dynasty of the Atabek of Persia.

It is proper to observe, that though these several princes were very powerful, yet they did not presume to take the title of Sultan, out of respect to the Selgiucidans, to whom they owed their power ; and possibly it was more out of fear of making those princes their enemies, than from any other motive.

Amer-Beakham-Allah, seventh Caliph of Egypt of the race of Fatimah, died in the reign of Mostarched, in the 524th year of the Hegyra. That prince was assassinated by some Batineans as he was walking in his garden : he was thirty-four years old, and had reigned twenty-nine years. As Amer left no male issue, the crown descended to  
one

one of his relations, who was the son of RASCHED. Mostanser-Billah, the fifth Caliph of that family. This new Caliph took the name of Hafedh-Ledinillah. Hegyra 529.  
Ch. ær. 1134.

## RASCHED-BILLAH.

### The FORTY-NINTH CALIPH.

**A**FTER the death of Mostarched, Rasched his son ascended the throne; but his reign was of no long continuance. His indiscreet conduct towards the Sultan Massoud, occasioned a war, which he managed so ill, that after having lost his honour, he was deprived of his crown and his life.

In a short time after that prince had taken possession of the throne, Massoud, who had commenced a treaty with Mostarched, touching the tribute he designed to impose on him, sent to the new Caliph, and demanded the sum which was to have been mentioned in the treaty he had been on the point of concluding with his father. Massoud demands tribute of the new Caliph.

Rasched, enraged at a demand which he considered as an insult to himself, as well as a reflection upon the memory of his late father, and not considering the imprudence of the step he was about to take, returned a haughty answer to Massoud's ambassador, accompanied with threats which were soon carried into execution. He refuses to pay it.

The

RASCHED.

Hegyra 529.

Ch. ar. 1134.

The courtiers, who are commonly of the same opinion with their prince, approved of his conduct; and not reflecting, that the Sultan they railed at, was a likely man to come in person and call them to an account for their behaviour towards him, they not only advised that the tribute in question should not be paid, but even that Massoud should be denied entrance into Bagdat, and that all his relations and friends should be forthwith driven out of the city.

This violent and imprudent resolution was as speedily and effectually executed as if it had been ever so salutary; they eagerly, or rather madly, agreed to it, and in like manner carried it into execution, without troubling themselves much about what might ensue.

Daoud is declared Sultan.

However, fortune seemed a little to favour this step taken by Rasched. Daoud-ebn-Mahmoud, a Selgiucidan prince, but at the same time an enemy to Massoud, hearing what had passed at Bagdat, sent deputies to the Caliph, and offered him his service against the Sultan.

So timely an offer of aid was readily accepted; Rasched returned him thanks, and begged him to come without delay. He indeed arrived much sooner than could have been expected; and immediately after he had made his entry, the Caliph declared him Sultan, and signed the usual patents: so that he was mentioned in the publick prayers,  
and

and the name of Massoud was omitted and RASCHED.  
even proscribed. Daoud was highly pleased Hegyra 529.  
with so prosperous a beginning; but he Ch. ær. 1134.  
doubted of the success of the enterprize,  
after he had carefully examined the Caliph's  
strength, and the condition of the place,  
which was unprovided of many things ne-  
cessary to make a vigorous defence.

His concern was heightened, when he re- Hegyra 530.  
ceived advice that Massoud, at the head of Ch. ær. 1135.  
his army was making forced marches, and  
that he would soon sit down before Bagdat. Massoud be-  
siegues Bagdat.  
He actually arrived there, and upon the re-  
port of the great number of troops he  
brought with him, they dared not to risque  
a battle; so that they suffered themselves to  
be shut up in the place: for some days the  
besieged made a vigorous defence; but as  
Massoud was so far from being discouraged,  
that he, with the greatest ardor, renewed  
and even encreased the number of his at-  
tacks, Rasched began to see the risque he  
must run, if the place should be taken.

The great apprehensions this prince en- The Caliph  
flies away, and  
is killed.  
tertained of falling into the hands of Mas-  
soud, made him form a resolution of retiring.  
As Bagdat was so great in circumference  
that it could not be completely invested, the  
Caliph luckily found out a passage, through  
which he fled for refuge to Mossul; but fear-  
ing that Massoud would soon discover him,  
he left that place and retreated further. He  
was seized by the way, either by men hired  
by



RASCHED.

Hegyra 530.

Ch. ær. 1135.

by Massoud, or by some robbers who fell upon him and killed him.

Abul Faragius gives somewhat a different account of the taking of Bagdat, and of what happened thereupon: that author says, that after a siege of two months continuance, the city was reduced to the utmost extremities; and opinions being divided in respect to the Caliph's interest, his friends advised him to withdraw, which he happily did in the night-time with a numerous escort.

Massoud was ignorant of his escape, or at least seemed to be so, in order to avoid a battle. The next day Bagdat surrendered, and the conqueror made a triumphant entry into the city. After he had taken possession of his conquest, Massoud called an assembly of the magistrates, doctors of the law, and other grave personages, to whom he produced a writing, signed by the Caliph's own hand. Abul Faragius relates the contents of it, without telling us when, or on what occasion, it was given.

The writing was to this effect: "If ever I assemble a body of troops, if I go out of Bagdat, or if I put to death any of the Sultan's friends, I consent and agree to abdicate my throne."

This writing having been read over, the Sultan demanded the opinion of the assembly, and they all declared against Rasched. His name was no longer mentioned  
in

in the publick prayers, and the Caliphate MOKTAPHI. was looked upon as vacant in all the provinces which obeyed the Caliph of Bagdat. Hegyra 530. Ch. ær. 1135. Massoud having then declared in favour of Moktaphi the son of Mostader, he was unanimously elected Caliph.

## MOKTAPHI - LEEMRILLAH.

### The FIFTIETH CALIPH.

**M**OKTAPHI was the second Caliph of that name. They are distinguished from each other by their surnames: The first is surnamed Billah, the second Leemrillah.

As that prince was indebted to Massoud for his crown, he did not think of making use of his authority whilst his benefactor lived. But so soon as he was dead, things put on a different face. The Caliph recovered all his rights, and commanded as full sovereign in all his dominions: but he waited a long time for this privilege, as Massoud did not die till the year 547.

During that time the mussulman empire Hegyra 532. Ch. ær. 1136. was rent by intestine divisions and civil wars, which were raised either by the ambition of those that had a mind to set up for sovereigns, or of those who being already monarchs, were resolved to enlarge their demesnes at the expence of their neighbours. They treated

MOKTAPHI. treated equally alike both friend and foe,  
 Hegyra 532. and considered every man as their enemy  
 Ch. ær. 1136. from whom they could take any thing.  
 This excessive lust of power gave rise to the  
 several Dynasties which appeared either to-  
 gether or successively in the mussulman em-  
 pire ; it was also the cause of their de-  
 struction, by means of the furious and  
 bloody wars which were made by the  
 princes of one Dynasty on those of another,  
 with a view to destroy them, in order to  
 rise on their ruins.

Amongst all these the Dynasty of the Sel-  
 giucidans was the most considerable; but  
 it already began to sink under its own  
 weight: and those princes, like the rest,  
 did each other more harm than they re-  
 ceived from their professed enemies.

They were also much crossed by the Ata-  
 beks, whom they themselves had appointed  
 to be lieutenants of provinces, and who  
 daily strove to become masters of the power  
 with which they had been intrusted: and  
 like them they soon assumed the title of  
 Sultan.

These wars and dissensions might have fur-  
 nished the christian princes with a very favour-  
 able opportunity of fixing themselves in the  
 East, and of extending the narrow limits of  
 the kingdom of Jerusalem, which they were  
 already possessed of. But those princes were  
 no better united than those I have already  
 mentioned; they considered only their own  
 private

private interest, and had lost sight of the chief object of the grand enterprize they had formed \*.

MOKTAPHI.  
Hegyra 532.  
Ch. ær. 1136.

### These

\* This grand enterprize was the Crusade, which I could not conveniently mention till now, because, as this history relates only to what passed in the territories subject to the Caliphs of Bagdat, it would have been improper to mention events which happened in places not under their government: but the Atabeks having advanced their standard into Syria, and their successors having taken from the Fatimites (as will hereafter appear) the crown of Egypt and Syria, to restore those provinces to the Caliphs of Bagdat, it may not be amiss to give some account of the motions of the christian princes in those provinces before that revolution; by means of which the actions of the said princes, and what resulted therefrom, become a proper part of this history.

A gentleman of Picardy, called Peter the Hermit, having made a voyage into Palestine about the year 1093 of the Christian æra, was so moved to see the holy places in the power of the Mahometans, that he formed a design of taking them by force out of their hands. He communicated this design to the patriarch of Jerusalem, who wrote about it to the pope, and to the greatest princes of the West; Peter being the bearer of those letters, seconded them so well, that at last the christian princes formed a league for the recovery of the holy land from the Mussulmen. This confederacy was called the Crusade, because the Symbol of the cross was placed on the colours and standards, and on the garments of those that engaged in this expedition.

Kings, princes, lords, private gentlemen, and after their example the common people, and even women, or to speak more properly all Christendom, joined in this enterprize, with a zeal bordering on madness. There were almost eight hundred thousand men who marched out for the holy land; and that this amazing multitude might not incommode each other on the march, their routs were regulated, and some going by land, and others by sea, they all bent their way towards Constantinople, which was the place of general rendezvous.

Alexis Comnenes, who was then emperor of the Greeks, was greatly alarmed at the arrival of these troops. For though that prince expected succours from the Christians of the West, to defend him against the attacks of the Mussulmen, yet

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M

when



MOKTAPHI.

Hegyra 539.  
Ch. ær. 1144.Zenghi takes  
Roha from the  
Christians.

These princes were strongly opposed by the Atabeks, the first of whom, named Zenghi,

when he saw such great numbers of men, he was afraid of his own safety, and at first imagined that he had only changed one enemy for another: however his fears were over when he found that part of them embarked, and passed the streights of the Gallipoli, to march to Chalcedon. Such of the Crusaders as were led by Peter the Hermit, were almost intirely cut to pieces by the Sultan of Nice. Those that followed them, being conducted by princes experienced in the art of war, succeeded somewhat better. They took Nice, after a siege of seven weeks, in the year of Christ 1097: from thence they marched into Asia Minor, entered Syria, and in 1098 took the city of Antioch, which was given to Bohemond the son of Robert Guiscard. They then made themselves masters of Edessa, which was yielded up to Baldwin, brother to the famous Godfrey of Bouillon, and he was afterwards appointed King of Jerusalem, when the Crusaders had made themselves masters of that place.

After this conquest, and a signal victory obtained in 1099 over the Sultan of Egypt, the princes who had put on the cross, for the most part quitted the East to return home, leaving the lords who were possessed of the several sovereignties, to defend themselves as well as they could with such troops as were willing to stay with them.

The departure of those princes raised the courage of the Mussulmen: they again took up arms against the Christians, and harrassed them greatly during many years. The Crusaders defended themselves very valiantly for a long time; but the Atabek Zenghi, (the same who is called Sanguin by some historians,) having made himself master of Edessa, after a long siege, and menacing the city of Antioch, the Christians of the East again implored the assistance of those in the West, and a new Crusade was preached up in all parts.

Another formidable army was set on foot, which marched out for Constantinople; but great part of them perished by want, by the treachery of Manuel then Emperor of the Greeks; another part was massacred on their march by the perfidy of their guides, who gave them up into the hands of the Mussulmen; and others, who went by sea, were shattered by tempests, insomuch that Lewis the seventh king of France, who had engaged in that enterprize with a very numerous army, arrived at Antioch with a very small body of troops  
who

Zenghi, distinguished himself at the time of MOKTAPHI. the first Crusade. He killed a great number Hegyra 539. of their men; took several places from them, Ch. ær. 1144. and amongst others the city of Roha (Edeffa,) which they had gained possession of in the beginning of the war. He then laid siege to Biva, a very strong and important place. The Christians made an obstinate defence; but without hopes of preserving the place: their sole view was to gain an advantageous capitulation, when happily for them Zenghi was forced to raise the siege, and march away with all speed to quell an insurrection in the city of Mossul, and revenge the death of his governor, who had been slain by the inhabitants. So soon as he was departed the commandant of Biva, by the consent of the christian princes, surrendered up the place to

who were in the utmost disorder; however they went on some expeditions with probability of success; but all their designs soon failed through the misunderstanding which began amongst the princes; so that the Crusaders losing their courage, resolved to return to Europe. Thus this second Crusade, which had been so strongly recommended in 1147 by the pope, the bishops, and in particular by the famous saint Bernard, ended in 1149; and all it produced was the destruction of an immense number of Christians, without having gained a single advantage.

Such were the first Crusades of the Christians against the Mussulmen. I have given only a summary account of them, because, as I have said, they do not immediately concern this history: but it is not so in respect to the wars of that kind which were carried on after the Fatimites became extinct. For as Egypt and Syria then returned under the power of the Caliphs of Bagdat, I have inserted in the body of the history all such memorable things as passed in that country between the Christians and the Mussulmen.

MOKTAPHL another mahometan prince, who was thought not to be so formidable a neighbour as Zenghi.

Hegyra 540. The Crusaders were freed from him the  
Ch. ær. 1145. following year. That prince being employed in vigorously pushing on the siege of Jaafar, was found one morning in his tent with his throat cut. He left three children, Noureddin-Mahmoud, Sefieddin, and Cothbeddin: the eldest reigned over all Syria; the two others had Mesopotamia.

Noureddin  
makes war on  
Bohemond.

Noureddin† had no sooner possessed himself of his share of his father's dominions, than he took up arms against the Christians. Bohemond, a prince of the blood of the kings of Sicily, having been proclaimed prince of Antioch, Noureddin would not suffer a christian prince to be so near a neighbour to his country of Aleppo. He harrassed Bohemond by continual hostilities, which proved fatal to the latter. That prince was killed in a battle in which Noureddin gained a complete victory; however, it did not enable him to take the city of Antioch.

He takes several places  
from the  
Christians.

Hegyra 547.  
Ch. ær. 1152.

He had afterwards long and bloody wars with the Christians, and at last made himself master of several places which the christian princes had taken and divided amongst them at the beginning of the Crusade: thus he retook Azaz, Kuresc, Baurandan, Doluka, and other places, which he pretended the Christians had usurped from the territory of Aleppo.

† The same as is called by some historians Noradin.

These last conquests were made in 547, MOKTAPHI.  
 a year remarkable for the death of Massoud, Hegyra 547.  
 Sultan of Bagdat : an event which proved Ch. ar. 1152.  
 the first step to the destruction of the Death of  
 Selgiucidan power in Irak. Massoud leaving Massoud.  
 no children, had adopted one of his ne-  
 phews, the son of Sultan Mahmoud his brother : he was called Malek Schah the second,  
 to distinguish him from the famous Malek  
 Schah, grandfather of Massoud, and third  
 prince of the Dynasty of the Selgiucidans.

This adoption did not take place, at least  
 not for any considerable time. Malek Schah  
 being looked upon as a prince unworthy to  
 wear a crown, was deposed and confined in  
 the castle of Hamadan ; and Mohammed,  
 his eldest brother, who then reigned in Khu-  
 sistan, was chosen in his stead.

At the death of Massoud, Moktaphi be- Hegyra 548.  
 came master of Bagdat, and did not suffer Ch. ar. 1153.  
 the Selgiucidans to assume any authority, The Caliph  
 either in that city or the territory thereto be- becomes mas-  
 longing. Massoud may therefore be consid- ter of Bagdat.  
 ered as the last of the Selgiucidans who had  
 any power in Irak ; and it was for this reason  
 that Ben Schunah, an Arabian author, who  
 has treated of the Dynasty of the Selgiuci-  
 dans, concludes the history of the princes of  
 that race with Massoud.

However, Mohammed, who had been pro-  
 claimed Sultan instead of Malek Schah his  
 brother, was preparing to force the Caliph  
 to acknowledge him also in Bagdat ; but



**MOKTAPHI.** some unlucky affairs intervened, by which he was so fully employed at home, that he had no opportunity of turning his views elsewhere.

**Hegyra 549.**

**Ch. ar. 1154.**

The conspiracy, by means whereof he was raised to the Sultanship, upon the deposition of Malek his brother, had been formed and conducted by an old minister named Khazbek Belingheri, who, as a reward for placing him on the throne, expected to have the sole management of the state. The young prince, unwilling to give the reins of government out of his own hands, could not submit to divide his authority. He communicated his resolution to one of his ministers, who, alluding to the old age of Khazbek, and the youth of the prince, returned the following short answer: "New branches never appear on the cypress tree until the old ones are lopped off."

**Mohammed**  
causes Khaz-  
bek Belinghe-  
ri to be assassi-  
nated.

This hint was plain enough, and Mohammed took it; he caused Khazbek to be assassinated, and seized all the riches which that minister had amassed during the time he disposed of the publick revenue at his pleasure; by that means the prince possessed himself of immense treasures: an idea may be formed of them by Khazbek's wardrobe alone, in which they found a great quantity of costly furniture and rich garments, and amongst the rest thirteen thousand vests of flame-colour and purple.

The

The death of this minister was attended with very bad consequences, and had almost proved the destruction of Mohammed. II-  
 dighis, who had been created Atabek of Ad-herbigia, and who was the first of that Dynasty, joined Aksankor, lord of Maragah : they had been both intimate friends of Khazbek, and were even indebted to him for their great advancement. Both friendship and gratitude inclined them to revenge the death of their benefactor, and they performed it in a most signal manner. These two princes having made sure of a body of good troops to support them in the execution of their design, deposed Mohammed, proclaimed Soliman Schah his uncle as Sultan, and brought him at the head of their troops, to fix him on the throne of Hamadan.

MOKTAPHI.  
 Hegyra 549.  
 Ch. ær. 1154.  
 He is de-  
 posed, and  
 Soliman  
 Schah is ap-  
 pointed in his  
 stead.

Mohammed not expecting such a revolution, was forced to fly : he therefore abandoned his capital, and took refuge at Isfahan. Soliman Schah was then peaceably possessed of the throne of the Selgiucidans ; and he might have preserved it, if they that placed him thereon had assisted him with their councils, and with their forces ; but so soon as they had crowned him, they left him to his own management. This prince was acknowledged as Sultan by Moktaphi the second, upon this condition, however, that he should not reside either in Bagdat or in the province of Irak.

MOKTAPHI.

Hegyra 550.

Ch. ær. 1155.

Soliman is

obliged to fly

on account of

a conspiracy.

The new Sultan soon raised himself enemies : he dismissed the chief of his chamber and his vizir for very trifling causes. Those two officers, enraged at their disgrace, were bent to take revenge on the Sultan ; but they dared not to do it openly for fear of the troops, who appeared to be very well affected to Soliman. As they could not venture therefore to put their design in execution, they resolved that they would at least terrify him ; and this expedient proved more effectual than if they had openly attacked him.

The chief of the Sultan's chamber was called Mohammed-Khouaresm-Schah, and was brother to that prince's wife. He therefore privately told his sister it was whispered about, that a conspiracy was formed against the Sultan, and that the effects of it might probably appear the following night.

The princess in a fright ran to inform the Sultan of the news ; and that prince, without making a due enquiry into the matter, mounted on horseback with some of his friends, and rode away full speed to the province of Mazanderan. By this flight, all things were thrown into confusion at Hamadan, the troops mutinied, and plundered the Sultan's palace.

Hegyra 551.

Ch. ær. 1156.

Mohammed

is restored.

They did not fail to inform Mohammed of his uncle's flight, and they at the same time advised him to seize this opportunity of recovering his crown : he accordingly came with the

the utmost speed to Hamadan, and replaced himself on the throne.

MOKTAPHI.  
Hegyra 551.  
Ch. ar. 1156.

Soliman Schah was soon sensible of the error he had committed in so hastily taking the alarm; he strove to apply a remedy, but it was too late, and he wanted an army to support him. He applied to the Atabek Ildighis, who promised to use means for his restoration. The Atabek imparted his design to Moktaphi, who being sensible of the advantages that might accrue to him by placing on the throne a Sultan whose disposition he well knew, and who would be bound to him by gratitude, he consented to join his forces with the troops of the Atabek, in order to oppose Mohammed.

The Caliph  
furnishes Soli-  
man with a  
body of  
troops.

They therefore marched out to meet that prince; and he having received intelligence of the motions made by his enemies, was prepared to give them a warm reception: he even marched up to meet them, and having advanced as far as the river Araxus, he found their army on their march in quest of him. On this spot a bloody battle was fought, in which the unhappy Soliman was defeated and forced to fly.

Soliman is  
defeated.

After this victory, Mohammed resolved to punish those that had furnished his adversary with troops. He chose first to fall on the Caliph, with whom he had a double reason to be angry, as well on account of his constant refusal to acknowledge him as Sultan of Bagdat, as also by reason of the protection he

Hegyra 552.  
Ch. ar. 1157.



MOKTAPHI. he had granted to Soliman his uncle, and his rival.

Hegyra 553.  
Ch. ær. 1158. Mohammed led his victorious troops before Bagdat, and formed the siege of that place. The Caliph made a brave defence, and shewed the Selgiucidan that he would dispute every inch of ground with him : but an event happened during the siege, which delivered Moktaphi from an enemy, who might at last have become master of his capital. Malek Schah, who was a prisoner, as we have before observed, in the castle of Hamadan, made his escape from prison, and fled for refuge to Khufistan. Mohammed being afraid of the secret practices of that young prince, was resolved to put an end to the war, that he might go and fortify his capital ; however, he still carried on his attacks with great vigour : but at the same time he privately ordered it to be given out that he would willingly come to an accommodation, if the Caliph had no objection to enter into a treaty.

He makes a  
peace with the  
Caliph.

Moktaphi having consented, some conferences were held, in which each of the parties strongly insisted on his pretensions : but the Caliph was inflexible in all points in which his authority was concerned, and he would not consent to a peace but on condition that Mohammed should have no jurisdiction either in Bagdat or Irak. He only agreed that his name should be pronounced in the publick prayers. They also granted

granted him another article relating to the MOKTAPHI.  
 Caliph's daughter, whom he desired to take Hegyra 553.  
 to wife. Moktaphi having complied with Ch. ær. 1158.  
 his request, the treaty was signed by both  
 parties, and the Sultan returned to his capi-  
 tal, where he put all things into so good or-  
 der, that Malek Schah his brother did not  
 dare to come and attack him.

In the next year, which was fixed for Hegyra 554.  
 the celebrating Mohammed's nuptials, that Ch. ær. 1159.  
 prince departed from Hamadan to meet the Mohammed's  
 princess, who had begun her journey from death.  
 Bagdat with a numerous retinue, and a very  
 magnificent equipage; but the Sultan was  
 seized with a violent fever which obliged him  
 to stop, and his distemper continually in-  
 creasing, he died even on the road to Hama-  
 dan, being then only in the thirty-second  
 year of his age.

Historians are full of the praises of this  
 Sultan, who was, according to them, the  
 most accomplished prince of the age; equally  
 experienced in the art of war, and skilled  
 in the business of the cabinet, and a great  
 protector of letters and learned men.

It is said that this prince being near his end,  
 he was desirous to see his troops once more  
 pass before him in the manner of a review, as  
 also his courtiers, and even the most valuable  
 part of his treasures. After having viewed  
 each object with great attention, he cried  
 out, "Is it possible that this great power  
 should not be capable of alleviating my pain,  
 or

MOKTAPHI. or prolonging my life a single moment?"

Hegyra 554. Then reflecting upon the vanity of all he

Ch. ar. 1159. had so attentively considered, he added these remarkable words: "Wretched is he whose heart is set on the heaping up of such perishable things, and whose treasure is not Him in whom all things are found."

Unhappy expedition of Sangiar against the Turcomans.

The death of this prince was by so much a greater loss to the Selgiucidans, as one of their most famous Sultans had lately perished; it was Sangiar, one of the sons of Malek Schah the first of that name. This prince being possessed of the extensive province of Chorasan, which he had as his portion, several potentates rose up against him, with whom he waged war with the greatest success during a long series of years: but having unhappily resolved in 548 to punish the Turcomans, who shewed a great unwillingness to discharge the tribute which they were bound to pay, he fought a battle against them, in which he was defeated and made prisoner. He remained four years amongst that people, who put him to great hardships. Having at last found means to escape, he returned into his own dominions; but he was so affected at sight of the waste and spoil which his enemies had committed in Chorasan, that he fell into a deep melancholy, which was soon succeeded by an acute disease, of which he died in the 552d year of the Hegyra.

This

This prince was so greatly honoured and beloved by his subjects, that even after his death they pronounced his name in the mosques for the space of a whole year, in like manner as if he had been living. They furnamed him Ekeander Thani; that is to say, Alexander the second.

MOKTAPHI.

Hegyra 554.  
Ch. ær. 1159.

This prince was succeeded by Mahmoud-ebn-Mohammed-Khan, who reigned some years in Chorasan; but a party of rebels having risen against him, and that prince taking up arms to quell them, he was defeated, taken prisoner, and deprived of his sight and of his dominions: and after this defeat the Selgiucidans, who had reigned both in Persian and Arabian Irak, did not possess any thing through the whole extent of Chorasan.

The end of  
the empire of  
the Selgiuci-  
dans in Cho-  
rasan.

Moktaphi was then at the full heighth of his wishes. The downfall of the race of the Selgiucidans was a proof to him, that haughty vassals would not, for the future, be able to prescribe a law to him. It is true, the Atabeks were beginning to grow formidable; but they seemed to reverence the dignity of Caliph, and had not yet presumed to encroach on its authority. The Caliph had not the satisfaction long to enjoy these advantages: he died in the 555th year of the Hegyra, and was succeeded by Mostanged-Billah his son.

Hegyra 555.  
Ch. ær. 1160.The death of  
Moktaphi the  
second.

Khondemir relates, that Moktaphi having been informed in the year 552, that the gates of the temple of Mecca were totally decayed,



MOKTAPHI. cayed, he caused new ones to be made, covered with plates of silver gilt; and when Hegyra 555. he sent them to Mecca, he commanded that Ch. ær. 1160. the old gates should be brought back, of the remains of which he caused a coffin to be made for him.

Series of the  
Fatimite Cal-  
iphs.

During the reign of this prince, and in the 544th year of the Hegyra, died Hafedh-Ledinillah, eighth Caliph of the race of Fatima in Egypt. He succeeded Amer-Beahkamillah in 524, and had for his successor Dhafer Beemrillah his son, in whose reign the Crusaders besieged and took Ascalon. That prince died in the 549th year of the Hegyra, and left a son then not five years old. He was proclaimed Caliph by the name of Faiez-Be-Nafrillah. He reigned only about ten years, and died in 555. Adhed-Ledinillah, grandson of the above-mentioned Hafedh, ascended the throne: that prince was the last Caliph of the race of the Fatimites in Egypt. The history of the final end of that famous Dynasty will appear in the sequel.

## MOSTANGED-BILLAH.

## The FIFTY-FIRST CALIPH.

**H**istorians have furnished us with very MOSTANGED.  
 little to say of this Caliph, although Hegyra 555.  
 he possessed the throne more than ten years. Ch. ær. 1160.

In the very beginning of his reign a con- A conspiracy  
 spiracy was formed against him by Abou Ali against Mos-  
 his brother, with a view to deprive him of tanged, which  
 his throne, and to cause him to be affas- is discovered.  
 sinated.

This plot was to be executed within the very palace walls. The Caliph's mother was at the head of it; she had prevailed on part of her women-servants to engage in the conspiracy, and they had undertaken to perpetrate the horrid crime of stabbing that prince.

Abu'l Pharagius agrees on the plot, but he relates the fact somewhat differently. He says that Mostanged and Abou Ali were brothers only on the father's side; and that the princess his mother, with a view of placing him on the throne, formed a design of assassinating Mostanged, whom Moktaphi had appointed to be his successor. She imparted her design to her female attendants, and they having agreed to put it in execution, that princess delivered to each of them a knife, with which they were to stab Moktaphi, when he next came to the palace to enquire  
 after

**MOSTANGED.** after his father's health ; for, according to Hegyra 555. Abu'l Pharagius, Moktaphi was not dead but Ch. ær. 1160. past hopes of recovery. This author does not say, that Ali was an accomplice in the intended assassination.

This plot having been discovered by one of Mostanged's eunuchs, he ran and informed his master of it, who immediately took proper measures for the apprehending of the persons concerned. The princess was imprisoned during the rest of her life, and the women, her accomplices, were drowned in the Tygris.

Peaceful reign  
of Mostanged.

No other remarkable event happened during the reign of this prince, which passed with the greatest tranquillity. The Selgiucians, whose Dynasty was hastening to its end, no longer strove to raise disturbances in Bagdat. They seemed to be satisfied with the empty honour of having their names proclaimed in the publick prayers, and asked for nothing more ; they were indeed fully employed in endeavouring to retrieve their former splendor, which was greatly on the wain in the other provinces, where their power had been at the highest pitch.

The calm that prevailed during Mostanged's reign, proved the happiness of his people ; they had been long exposed to the fury of parties, who had put all things into a flame to gratify their ambition and avarice. Commerce once more raised its head in Bagdat, and other places of the Caliph's domi-

dominions. The learned, who had continued to prosecute their studies amidst the din of war and the rage of party-dissention, made a still greater progress when they could follow their occupation without fear. The Caliph, on his part, took advantage of this happy season, to introduce and promote equity, justice, and order in his dominions.

MOSTANGED.  
Hegyra 555.  
Ch. 2r. 1160.

Khondemir cites an admirable instance of this prince's great love of justice. The Caliph having caused a man to be imprisoned who was convicted of calumny, several of his nobles interceded with him to obtain pardon for the delinquent; the prince was inexorable. One of them imagining he might mollify the Caliph, and save the prisoner, by means of a sum of money, offered two thousand gold crowns for that purpose; Mostanged returned this answer to the person that made the offer: "Put into my power another man who has as many ill qualities as the prisoner, and I will give you ten thousand; for I am extremely desirous of clearing my dominions of such a pest."

This prince, who deserved to have lived longer for the good of his people, died after a reign of ten years and one month's continuance, in the 566th year of the Hegyra. He was succeeded by Moktadi-Billah his son.

The death of  
Mostanged.  
Hegyra 566.  
Ch. 2r. 1170.



## MOKTADI-BILLAH.

## The FIFTY-SECOND CALIPH.

MOKTADI.

Hegyra 566.

Ch. ar. 1170.

**D**uring the reign of this prince happened that great revolution which restored Egypt to the Abassians, by the destruction of the Dynasty of the Fatimites, which had subsisted more than two hundred years. If this memorable event had not happened, we should have known no more of Muktadi than of his father: for, except a trifling quarrel which he had with his vizir, historians say no more of him than that he did strict justice, and was a lover of the sciences.

Having therefore nothing of moment to say of this Caliph, I shall content myself with describing that amazing catastrophe which deprived the Fatimites of the Caliphate, and again placed it in the hands of the house of Abbas,

The Fatimite prince, who then reigned in Egypt, was Adhed Ledinillah, grandson of Hafedh, and successor of Faiez. He ascended the throne in 555, and after his accession was engaged in great disputes with several successive vizirs. It has been already observed, that those ministers had long treated the Fatimite Caliphs almost in the same

same manner as the Emirs had treated the MOKTADI.  
 Abassians : in short, they deprived them of Hegyra 566.  
 all power and authority. Ch. ær. 1170.

The insupportable haughtiness of the two first that possessed the post, having occasioned the one to be dismissed, and the other to be assassinated, a third came, who was full as insolent as the former, but was not so easily to be dealt with.

Schaüer (for so that vizir was called) assumed so great power in Egypt, that he even raised troops to enforce the execution of his orders issued in contradiction to those of the Caliph. Adhed not having strength enough to bring this minister under due subjection, and being unable to submit to such usage, implored the assistance of a prince already famous for his exploits, and who had been for some time master of almost all Syria. Adhed implores assistance of Noureddin against his vizir.

It was the brave Nouredin, called by historians Noradin. That prince (as has been already said) was son of the Atabek Zenghi. Upon his father's death he added the cities of Aleppo and Emessa to his dominions, and at last seized the city of Damascus. They give him the title of Sultan of the Dynasty of the Atabeks of Syria.

The power of this prince, and his great character, were inducements to the Fatimite to beg his assistance in the difficulties he then laboured under. Although Nouredin was a friend to the Abassians, yet he

MOKTADI.

Hegyra 566.

Ch. ær. 1170.

Noureddin  
sends Schir-  
koueh to his  
assistance.

readily complied with the request of the Fatimite, being persuaded that this step would sooner or later turn out to his own advantage: he therefore promised succour to Adhed; and he soon sent a strong army into Egypt under the command of one of his generals named Schirkoueh.

This general was a native of Curdistan. Before he devoted himself to Noureddin, he had served many years under the Atabek Zenghi, in whose service he acquired a great reputation for skill and bravery, as well as Ajoub his brother, who afterwards became renowned on account of the famous Dynasty of the Ajoubites, so called after his name. It was founded by Salaheddin his son, so well known in history by the name of Saladin. That young prince treading early in the steps of his father and uncle, soon gained a great name. He served on several occasions under the command of each of them; and at the time Schirkoueh was appointed general of the forces which were sent to the Caliph of Egypt, he was an officer in Noureddin's army then in Syria, under the command of his father.

Schirkoueh is  
made Emir by  
the Caliph of  
Egypt.

Schirkoueh performed all that was expected from his bravery. He marched out to meet Schaiïer, defeated him, and even slew him with his own hand. Out of gratitude for so important a service, the Caliph gave him the surname of Affad Eddin, that is to say, Lyon of the Faith; and the title

cf

of Malek-al-Manfour, which signifies Vic- MOTKADI.  
torious King. He at the same time appointed Hegyra 566.  
him Emir Algiousch, that is to say, Gene- Ch. ær. 1170.  
ralissimo of his army.

The brave Schirkoueh did not long enjoy Salaheddin  
these honours; he died in 564. The Ca- succeeds him.  
liph, who was greatly grieved at the loss of  
a general, in whom he had placed his whole  
confidence, thought he could not better re-  
pair the loss, than by transmitting the same  
power to such of that great man's relations  
as seemed most worthy of it. He wrote  
therefore to Noureddin, and begged he  
would forthwith send to him Salaheddin, to  
supply his uncle's place.

Noureddin appointed him to that com-  
mand accordingly; and this proved the first  
step to the ruin of the Fatimites in Egypt,  
and in the sequel was fatal even to Noured-  
din's own family.

So soon as Salaheddin came in presence  
of Adhed, that Caliph, with the greatest  
readiness, gave him the utmost proofs of an  
unreserved trust and confidence. He ap-  
pointed him general in chief in Egypt, and  
honoured him with the title of Malek-al-  
Nasser, which signifies Victorious prince.

Noureddin had great reason to be well  
pleased with the conduct observed by this Destruction of  
the Dynasty of  
the Fatimites  
in Egypt.  
new general on his arrival in Egypt. Al-  
though Salaheddin had almost suddenly at-  
tained the greatest credit with the Caliph,  
yet he seemed inclined never to forget his



MOKTADI.

Hegyra 566.

Ch. ær. 1170.

obligations to his old master; and he actually wrote to Nouredin, that, spight of all the posts and dignities with which he had been honoured and rewarded at the court of the Fatimites, he should never consider himself in any other light than as his lieutenant in Egypt; and that he should always think it his duty punctually to obey his commands.

As this general well knew the sentiments and designs of Nouredin, he did not wait for his orders to declare openly against the Alians, and consequently the Fatamites, who pretended they were of the same blood. So soon as the Caliph had invested him with titles and dignities, and particularly with the eminent post of vizir, the first act of power which Salaheddin exerted, was to dismiss all such judges and governors of Egypt as professed themselves to be of the sect of Ali; and he forthwith sent advice to Nouredin of the step he had thought fit to take.

Hegyra 567.

Ch. ær. 1171.

That prince was far from disapproving his conduct. He soon afterwards sent him orders, which proved a fatal blow to the Dynasty of the Fatimites. He commanded Salaheddin to suppress the name of Adhed in all the mosques of Egypt, and to use the name of Maktadi in its stead, with whose effigies he required the money should be coined through the whole extent of that province.

Adhed

Adhed did not hear of those orders: be- MOKTADI.  
 ing overwhelmed with grief, on account of Hegyra 567.  
 the first step taken by the ungrateful Sala- Ch. ar. 1171.  
 heddin, he fell sick the moment he was in-  
 formed of the sentence passed on those that  
 professed the sect of Ali, whose head he  
 pretended to be. The Caliph being apprehensive of the deadly consequences of so bold a proceeding, sunk under the weight of his grief, at the very time Nouredin sent the fatal order which fixed the ruin of the Fatimites.

Upon the death of that prince Salaheddin Moktadi is  
 became absolute master in Egypt, neverthe- acknow-  
 less under the authority of the Caliph of ledged Caliph  
 Bagdat, who now recovered the rights which in Egypt.  
 the Abassians had been deprived of for more  
 than two hundred years. Thus ended the  
 famous Dynasty of the Fatimites; and Mok-  
 tadi enjoyed the pleasure and glory of being  
 acknowledged as the only lawful Caliph,  
 and the true Imam of the church.

So soon as Adhed expired, Salaheddin  
 took possession of the imperial palace, and  
 of the treasures which belonged to that  
 prince. He found immense riches, which  
 the Fatimites had the more easily amassed,  
 as the Egyptians had solely carried on a  
 trade to the Indies for a great number of  
 years. Ebn Athir, an Arabian author, re-  
 lates, that amongst the great quantity of  
 precious stones which constituted a part of  
 Adhed's treasure, there was a ruby which

MOKTADI.

weighed seventeen Arabian drams, that is very near an ounce and an half.

Hegyra 568.

Salaheddin being master of Egypt, soon forgot the obligations he had to Nouredin.

Ch. ar. 1172.

Salaheddin  
becomes ab-  
solute master  
in Egypt.

As he thought himself able to maintain his ground without assistance, he judged that he no longer wanted the protection of that prince; and he resolved to make himself absolute master of the throne he had so lately won: but in order effectually to carry this design into execution, it was necessary to gain the hearts of the Egyptians, and by degrees to wean them from the great regard they shewed for the family and doctrine of Ali.

This prince took very wise measures in order to attain his purpose. Having reflected, that this strong inclination of the people to the Alians was a work of time and education, he made use of the same means to inspire them with contrary sentiments: thus, instead of drawing the sword, and shedding rivers of blood, to put an end to an opinion which was, as it were, natural to them, he resolved to temporize, and by mildness and insinuation to bring about what he could not so successfully have performed by force and violence.

In the first place, therefore, he founded several colleges or academies, which he put under the direction of able men, who were entirely devoted to him, and taught such a doctrine as he thought fit to propagate; that

is

is to say, such principles as were diametrically opposite to the doctrine of Ali. By degrees they listened to these doctors; their learned lectures soon made profelytes: and when Salaheddin was informed of the daily progress made by the Egyptians, he added to the former, new foundations, which in the sequel proved to be of the utmost advantage to him. At that time was erected in the city of Cairo, the famous edifice called Al-Madrasah Al-Schafiah, that is to say, The college of Schafei, in which they were to teach divinity and the mussulman law, according to the principles of the Imam Schafei\*, whose doctrine was contrary to that taught by the disciples of Ali.

The expectations of Salaheddin were fully answered; however, there were some zealous that formed a design of restoring the

\* Schafei was originally of Gazah in Palestine. He resided at Bagdat till the 198th year of the Hegyra, at which time he went into Egypt to study under a very famous doctor. He is the first that wrote the law amongst the Mussulmen: he composed a work, in which he comprehended both the civil and canon law, according to the doctrine of the Mahometans. He also wrote a book called Sonan; it is a collection of traditions, not written by the legislator, but made up of what was heard to fall from his mouth, according to the relations of persons of credit. Such as allow of those traditions are called Sunnites, and are deemed to be the orthodox amongst the Mussulmen: such as do not allow them are called Schiites, and are looked on as hereticks. The latter believe, that the Imamat, a dignity which comprehends all authority, both spiritual and temporal, over the Mussulmen, belongs of divine right to Ali and his descendants. The Sunnites assert the contrary, according to the maxims laid down in the work of Schafei. That author alledges, that he was descended from Abdalmothleb, Mahomet's grandfather.

CROWN



MOKTADI.

Hagyra 569.

Ch. ar. 1173.

crown to the race of the Fatimites : for this purpose, they proclaimed one of their party named Amarah-ben-Ali-al-Jemini, who had the reputation of being an excellent poet. Salaheddin having soon annulled that election, it was no more talked of; and the new Caliph, who was probably much better qualified to write verses than to wield a scepter, abdicated in form, and thereby luckily avoided punishment for consenting to such a step.

The boundless authority which Salaheddin assumed in Egypt, had like to have proved his ruin. As Nouredin had proposed to himself the restoration of the Abassians to the Caliphate of Egypt, that he might enjoy the honours those princes had bestowed on him, he could by no means consent that one of his generals should endeavour to come in for a share of them. He therefore advised Salaheddin not to exceed the due bounds of his authority; but that general, elated with the great credit and influence he had gained amongst those people, paid no great regard to the remonstrances of Nouredin.

This prince, foreseeing that he could no otherwise reduce him than by force of arms, entered Egypt at the head of a numerous body of troops, and advanced towards the capital with so formidable a train, that Salaheddin was forced to abandon the place, and provide for his safety.

How-

However, he soon accommodated all differences with Salaheddin, who departed in a very short time to return to Syria, where he died almost immediately after his arrival. A quincy, with which he was seized in the castle of Damascus, carried him off in a few days, in the 569th year of the Hegyra.

MOKTADI.

Hegyra 569.

Ch. ar. 1173.

The death of  
Noureddin.

Such was the end of one of the greatest princes that ever appeared amongst the Mussulmen. He was remarkably brave and intrepid, a great lover of justice, and very zealous for religion. His piety was so exemplary, that the Mahometans look on him as one of their saints. Ben Schunah speaking of that prince, gives us in few words a striking eulogium of his virtues: "He appeared before the Lord," says he, "with an incomparable greatness of soul, and with a true meekness of heart; and when he prayed in the temple, he shewed to his people a sanctuary within a sanctuary."

By the death of this prince Salaheddin was freed from all uneasiness: he recovered his former authority in Egypt, insomuch that although the Caliph of Bagdat was acknowledged as lawful sovereign there, yet all orders were issued by Salaheddin, and he alone took care to see them put in execution. He soon seized some places which had belonged to Noureddin; but he at first pretended, that he had taken them into his hands, with no other view than to preserve them for the children of that prince.

Salaheddin

takes measure

to seize his

dominions.

Nou

MOKTADI.

Hegyra 570.

Ch. ær. 1174.

Noureddin left a son, named Al-Malek-al-Saled-Ishmael, who was then but eleven years old. Salaheddin acknowledged him as lawful heir to the dignities and territories of his father. He caused his name to be proclaimed in the mosques immediately after that of Moktadi; and in short, he took every step capable of raising a belief, that he designed to pay to the young prince the obligations he owed to his father: but the tender age of Malek exposed him to insults from some of the neighbouring princes. Salaheddin being arrived at the cities of Damascus and Emessa, to restrain those that seemed ready to make an irruption into the territories of those places, he, by insensible degrees, accustomed himself to command there; and forgetting his duty to the lawful master of those cities, he seized the sovereignty into his own hands, and all authority, save his alone, was soon abolished.

Hegyra 571.

Ch. ær. 1175.

The next year he entirely threw off the masque, and marched at the head of his troops against Al-Malek, to attack him in the city of Aleppo, where that young prince had taken refuge: but this enterprize did not prove successful; the inhabitants of Aleppo made so obstinate a defence, that Salaheddin was forced to yield to necessity, and retire.

At the time these great troubles prevailed both in Egypt and Syria, Moktadi quietly enjoyed the advantages which the Abassians had

had procured for him in that extensive country. Being satisfied to see his name re-established in a province where the remembrance of his ancestors was almost totally obliterated, he was highly pleased to recover possession of territories which he had almost given over for lost, and although he was no stranger to the authority which Salaheddin assumed in that country, yet he thought it was a great point gained in his favour to be solely acknowledged as Caliph, and the true Imam of the mahometan church, both in that province, and also in the greatest part of the East.

MOKTADI.  
Hegyra 571.  
Ch. ar. 1175.

Moktadi therefore passed his days very happily at Bagdat: he was a lover of justice, and was careful to see it distributed to his subjects: and when he had performed all the duties of his function, he passed his leisure time in the company of men of learning, with whom he had frequent conversations. The example of the prince (as is usual enough) made a great impression upon the publick, and greatly contributed to the advancement of arts and sciences, which had long been in great request throughout almost all the mussulman empire.

Hegyra 572.  
Ch. ar. 1176.

Moktadi's  
occupations.

The mild and easy disposition of Moktadi, was in some sort the cause of the disturbances which arose in Bagdat. Kothbeddin Kimar, general of the Caliph's troops, presuming, upon his master's goodness, imagined he might act without controul; and in short, he directed all things in that capital,

Kimar revolts.



MOKTADI. tal, without designing to ask the Caliph's advice or consent.

Hegyra 574.

Ch. ar. 1178.

This prince for a long time overlooked the insolent conduct of his general, and perhaps would not have attempted to oppose his enterprizes; but Zéhir ben Atthar, the Caliph's vizir, was not so easy as his master. He tartly reprimanded Kimar for his proceeding; and finding that reproofs were ineffectual, he procured a vigorous order to be passed in council, in order to bring that general back to his duty. Kimar, enraged to find that an attempt was made for setting bounds to his authority, quarrelled with the vizir, and resolved to make away with him. As he had always been used to make his attempts openly, he did not now take the precaution of privately concerting measures for the execution of his design: on the contrary, he went in open day with a body of troops, to surround the vizir's house, in order to seize his person.

The vizir having received intelligence soon enough to provide for his safety, took refuge in the imperial palace, and left his house, which Kimar gave up to be plundered by his soldiers. This first step was followed by another still more rash: the general caused his troops to advance towards the palace, in hopes that the Caliph, through fear, would abandon the vizir, and give him up, to put an end to the tumult; but the very contrary happened. The Caliph, enraged to see what an ill use his  
own

own general made of the authority he had given him over his forces, appeared in a balcony of his palace, about which, by this insurrection of the soldiers, a great crowd of the inhabitants was drawn together: he said to them, " You are witnesses to the insolent behaviour of Kimar, and how he turns the trust I have reposed in him to my disadvantage, encroaching daily upon my authority. In order therefore to punish him for his crime, I give up to you all his riches, and reserve to myself only the power of ordaining what chastisement shall be bestowed on his person."

MOKTADI.

Hegyra 574.  
Ch. ær. 1178.

The populace had no sooner heard this order issued by the Caliph, than they ran to Kimar's house, and fell to plundering: in vain did that general attempt to put a stop to it by marching his troops thither; the number of those that came with a view to share in the pillage encreased each moment, so that it was impossible to drive them away; and Kimar himself, and the soldiers that were with him, would not have escaped the fury of the people if they had not retreated. The general made his escape to Mossul, where he soon died.

The following year was the last of Moktadi's reign. That prince was regretted by all his subjects; and indeed he was so sweet-tempered, that he gained the respect and love of all that knew him. He was succeeded by Nasser-Ledinillah his son.

Hegyra 575.

Ch. ær. 1179.

The death of  
Moktadi.

NASSER-

## NASSER-LEDINILLAH.

## The FIFTY-THIRD CALIPH.

NASSER.

Hegyra 575.

Ch. ær. 1179.

**N**ASSER was proclaimed Caliph immediately after his father's death, and like him was acknowledged as the sole and lawful Caliph of the Mussulmen; although there were some who also bore that name. A Fatimite prince was Caliph in Africa, and another of the house of Ommiyah was invested with the same dignity in Spain; but those princes were acknowledged only by their immediate subjects; whereas from the time of the fall of the last Caliph of Egypt, the Mussulmen in general, as well in Egypt and Syria, as in Arabia and other parts, looked upon the Caliph of Bagdat as their only legitimate sovereign.

This extraordinary revolution in some sort restored the dignity of the Caliphs to its former state, but it by no means increased their power; in their capital, indeed, they were not interrupted in the exercise of their authority, but in all other places they were deprived of it by several princes, who each of them chose to be master in his own dominions, at the same time that he acknowledged the supremacy of the Caliph of Bagdat. And as they were not contented with the title of Emir, or Atabek, with which they

they had at first decorated themselves, they NASSER.  
boldly assumed the title of Sultan; and this Hegyra 575.  
liberty was taken almost by every go- Ch. ær. 1179.  
vernor.

The most formidable of all these, was Nasser con-  
the famous Salaheddin, who had the title firms to Sala-  
of Sultan of Egypt and Syria, which title heddin the  
was solemnly confirmed to him by Nasser at title of Sultan  
his accession to the crown. By bestowing of Egypt and  
such signal favours on the prince who had Syria.  
caused the destruction of the Fatimites, the  
Caliph not only shewed his gratitude, but  
at the same time gained a protector, whose  
reputation alone was sufficient to prevent the  
plots of many petty sovereigns of the pro-  
vince of Syria, who, out of affection to the  
Fatimites, might have caballed in their fa-  
vour against the Abassians.

But the Caliphs had little to fear from  
those monarchs. They were for the most  
part employed either in making war upon  
each other to encrease their territories, or in  
defending themselves against Salaheddin,  
whose power was daily increasing. I shall  
now give an account of the rest of the con-  
quests made by that prince. This relation  
will at least serve to fill up the beginning of  
Nasser's reign, of which very little is said by  
historians. Besides, as Egypt and Syria were  
again brought under the authority of the  
Caliphs of Bagdat, the transactions in these  
provinces can not be considered as foreign to



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Hegyra 575.

Ch. ær. 1179.

the history of those princes; they are indeed in some fort necessary parts of it.

How formidable soever were the forces and power of Salaheddin, yet he had the fate of all other conquerors; that is to say, his enterprizes were not always successful: and he was some times stopped in his career, by obstacles apparently insignificant, whilst on other occasions he successfully got over difficulties which seemed insurmountable.

That prince, who owed his advancement to the Atabeks of the house of Zenghi, from which Noureddin and Al Malek his son were descended, had, as we have already said, given the strongest proofs of ingratitude, by endeavouring to spoil the latter of the great dominions left him by his father. Having taken from him the cities of Damascus and Emessa, he had made an unsuccessful attack on Aleppo, whence he was repulsed by the valour of the inhabitants. Salaheddin seemed then to have given over his design; and for a long time he had employed his whole care in establishing his authority in Egypt, and in taking measures to preserve the conquests he had already made in Syria and Mesopotamia.

Hegyra 577.

Ch. ær. 1181.

Death of the  
Sultan of  
Syria.

During that time, the Atabek al Malek, son of Noureddin, who like his father had assumed the title of Sultan, died at Aleppo, which was the capital of his dominions. That prince having no issue, appointed his cousin-german, named Ezzedin Maffoud,

Massoud, to be his successor. This new <sup>NASSER.</sup> Sultan or Atabek was already possessed of <sup>Hegyra 577.</sup> great part of Mesopotamia, which fell to <sup>Ch. ær. 1181.</sup> him on the death of his father Cothbeddin Massoud, to whom his brother Nouredin, father of Al Malek, had generously given those territories as his portion. From Ezzedin, the other princes of the Dynasty of the Atabeks of Irak are descended.

Salaheddin had already made himself <sup>Hegyra 578.</sup> master of some places in Mesopotamia, and <sup>Ch. ær. 1182.</sup> thought he might easily deprive the new <sup>Salaheddin</sup> Sultan of the remainder of that province. <sup>besieges Mos-</sup> He therefore went and laid siege to Mossul <sup>ful without</sup> the capital, and used his utmost efforts to reduce that place. Amongst other means he formed the bold project of turning the current of the Tygris, which watered that city, and for this purpose he caused a large canal to be dug near Nineveh; but the Sultan made so brave a defence, and was so vigorously supported by the inhabitants, that Salaheddin was forced to give over the enterprise.

That prince went to make himself some <sup>He takes</sup> amends for this check by the taking of <sup>Miafarckin</sup> Miafarckin, a town in Syria, which he <sup>and concludes</sup> carried after a short siege. As his troops <sup>an advan-</sup> appeared to be encouraged by this success, he <sup>tageous treaty</sup> again led them before Mossul, and renewed <sup>with Ezzedin.</sup> his attacks with greater vigour than in the former siege. He met with the same resistance: insomuch that in a short time he

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Hegyra 578.

Ch. ær. 1182.

again raised the siege; but it was in a manner which contributed greatly to his glory; for a treaty was concluded, whereby that prince, at the same time that he withdrew from before Mossul, obtained conditions almost as advantageous as if he had become master of the place. It was stipulated that his name should be proclaimed in the publick prayers in all the mosques of Mossul, and the cities under its jurisdiction; and that the current money should be stamped with his effigy.

Ezzedin resigns the  
principality of  
Aleppo to  
Omadeddin.

Salaheddin having retired on these conditions, Ezzedin began to repair the fortifications of Mossul; and likewise the damage which the enemies troops had done in the neighbourhood of that city. And as he probably found himself unable to defend all his dominions against the irruptions of a prince so enterprizing as Salaheddin, he in a short time resigned the principality of Aleppo to Omadeddin his brother, and contented himself with what he possessed in Mesopotamia.

Hegyra 579.

Ch. ær. 1183.

Salaheddin  
becomes  
master of it.

The new Sultan of Aleppo could not long preserve the gift which had so lately been bestowed on him. Salaheddin resolved to augment his dominions in Syria, soon sat down before Aleppo, and battered the place with so much fury, that Omadeddin, through fear of destruction, in case the city should be taken by storm, resolved to propose an accommodation, by which he consented to deliver up Aleppo into the hands

hands of his enemy, on condition he <sup>NASSER.</sup> would give him some place in exchange. <sup>Hegyra 579.</sup> Salaheddin, who burned with impatience to <sup>Ch. ær. 1183.</sup> enter into possession of a principality by means of which he might soon become master of all Syria, readily agreed to Omadeddin's proposal. A cessation of arms was concluded between them; and Aleppo having been surrendered up to the Sultan of Egypt, Omadeddin retired to his other dominions.

Thus the principality of Aleppo, fell into <sup>Hegyra 580.</sup> the hands of Salaheddin. This event was <sup>Ch. ær. 1184.</sup> celebrated by the writers of the age, and especially by the poets, who spoke of it as a conquest which foretold glorious success thereafter. Mohieddin, Cadhi\* of Damascus wrote a copy of verses on this subject, in the close of which the poet addressing Salaheddin, said to him: "You took Aleppo in the month of Sefer† and I foretel the conquest of Jerusalem in the month of Régeb." This prediction was fulfilled, but not

\* Amongst the Mussulmen, Cadhi signifies a judge who decides all points of law, and even of religion; but an appeal lies from his sentence to the Musti, who is supreme judge in those matters. D'Herbelot *Bibliothèque Orientale*.

† The following is the order of the Arabian months: 1st, Moharram. 2d, Sefer. 3d, Rebiah the first. 4th, Rebiah the second. 5th, Giomader the first. 6th, Giomader the second. 7th, Régeb. 8th, Schaban. 9th, Ramadan. 10th, Shaval. 11th, Doulkâdah. 12th, Doulhegia. It must be noted that the Arabian year contains only twelve lunar months; so that it ends eleven days sooner than the solar year, and does not begin at a certain fixed time. The first month of the year, therefore runs by succession through the several seasons; and so of the other months; which falling out eleven days later each year, amounts to a month in every three years.



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Hegyra 580.

Ch. ær. 1184.

so soon as the poet had foretold: for, according to the order of the Arabian months, Régeb being the fifth after that of Sefer, it should seem the Sultan was to be master of Jerusalem within five months after the taking of Aleppo, whereas some years passed before Salaheddin could carry that important design into execution. It was then attended with the greatest success, as will be soon hereafter observed; and to the honour of the poet, Salaheddin actually took that place in the month of Régeb.

It was no fault of this prince that it was not taken before, for he intended to have besieged that city the moment he was master of Aleppo; but as it was an undertaking of the utmost importance, and which required extraordinary preparations, he retired to Damascus, in order to provide all things necessary for that expedition.

Measures  
taken by Mo-  
hammed to  
seize the do-  
minions of  
Salaheddin.

But this grand project was retarded by an event which seemed to portend a total change of affairs: Salaheddin fell sick, and his distemper grew very violent. One of his cousins, named Mohammed-ebn-Schirkouek, believing that he would not recover, attempted to deprive his children of the territories they were to inherit from their father, and carried on a correspondence in Damascus, by means of which he had treacherously prepared a way to the throne he proposed to seize on the death of Salaheddin.

But

But his hopes were soon frustrated: that prince, whose death was each moment expected, grew better by degrees, and at last recovered a perfect state of health. Upon his recovery, his first care was to get rid of Mohammed: he had been fully informed of all the secret practices of that ambitious prince during his sickness, and resolved to free his children from so enterprising a rival.

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Hegyra 580,  
Ch. ar. 1184.

This design was executed without the least noise; and he was one morning found dead in his bed by his servants, to the great astonishment of all men. It is not said how this accident happened; but the courtiers, for the most part, suspected that the Sultan was deeply concerned in it; and it appears even by some authors, who were panegyrist of that prince, such as Ebn Chalican, Abulfeda, and Macrisius, that such suspicions were not groundless.

Mohammed's  
death.

Salaheddin took care of the education of a son left by Mahomet; and he had more than one reason for so doing: for the prince so dying, was not only his own cousin but also his brother-in-law, having married Salaheddin's sister. However, the Sultan was not thereby prevented from taking away the horses, arms, and treasure, which were in Emessa, a city belonging to Mohammed; after which, he put the young prince into possession of that place.

Though Schirkouek was then very young, yet he was thoroughly sensible of the injus-

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Hegyra 581.

Ch. ær. 1185.

'tice of his uncle's dealings: and it is related on this head, that Salaheddin having one day undertaken to examine him, in order to know what progress he had made in reading the Koran, the child returned him an answer equally smart and ingenious: "I am pretty forward, my lord," said he, "and I am now got to that part where it is written, Surely they who devour the possessions of orphans unjustly, swallow down nothing but fire into their bellies, and shall broil in raging flames." The Sultan smiled at the answer, and did not seem to think it any way related to him.

Hegyra 582.

Ch. ær. 1186.

He was at that time wholly taken up with the great design he had formed of making war on the Christians, and of taking from them the famous city of Jerusalem, which they had been possessed of almost a century; but this enterprize was again retarded by the measures he thought it necessary to take to secure the peace of Egypt: he changed most of the governors of that province; and so soon as he had resolved on his departure, he ordered Adel his brother (whom he had appointed governor of Aleppo) to return into Egypt, to command there during his absence.

Cruelties committed by the Christians.

Whilst he was making preparations for this expedition, he received news which enraged him more than ever against the Christians. Arnaud de Châtillon, one of the French lords, who had established themselves

selves in the East, by means of the conquests NASSER.  
 which the Crusaders had made over the Sa- Hegyra 582.  
 racens, marched towards Arabia, where he Ch. ær. 1186.  
 committed terrible ravages. It is said his  
 design was to have attacked Mecca; but  
 being forced to return through want of wa-  
 ter, he revenged the disappointment, by mas-  
 sacring a numerous caravan of Mahometans,  
 which he met on the road to Mecca; not a  
 man escaped on that occasion: and when  
 the story was told to Salaheddin, they also  
 informed him that Châtillon, in his wrath,  
 had uttered horrid blasphemies against  
 Mecca, and even against the prophet; that  
 he laughed at their remonstrances, when  
 they requested him to release the prisoners,  
 according to the convention by which the  
 Christians had agreed to permit the Mus-  
 sulmen to perform the pilgrimage to Mecca  
 without interruption; and had sworn he  
 would never give quarter to one of them  
 that should happen to fall into his hands.

The Sultan enraged, resolved to take am-  
 ple revenge for this breach of faith, and  
 swore in his turn, that he would put Châ-  
 tillon to death if he could ever get him into  
 his power. The destruction of this lord,  
 and the conquest of Jerusalem, were there-  
 fore the chief reasons which induced the  
 Sultan to undertake this war.

The christian princes were the cause of  
 their own destruction, by the misunderstand-  
 ings which prevailed amongst them. By  
 means



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Hegyra 582.

Ch. ær. 1186.

means of a prudent union, they had gained Jerusalem near one hundred years then past; and if that union had continued, the whole forces of the Mussulmen would not have been able to resist them: but through avarice, ambition, and jealousy, fatal discords arose between them, which in a short time occasioned the loss of what they had not been able to gain without great labour and bloodshed.

Guy of Lusignan attains the crown of Jerusalem.

The throne of Jerusalem was then possessed by Guy of Lusignan, who had attained it solely by the intrigues, or as some authors say, by the crimes of his wife named Sybilla, sister to Baldwin the fourth, who had worn that crown. That prince chusing a state of celibacy, had caused his sister to espouse William, count of Montferrat, and proposed to give the crown to the issue male of that marriage. Sybilla brought forth a son who was named Baldwin, and who was crowned at about the age of seven years by command of his uncle. The count of Montferrat dying, his widow married with Guy de Lusignan, and resolved to raise him to the throne. Baldwin the fourth departing this life soon after the marriage, the young king his nephew shortly followed him; and it is asserted that he was poisoned by his own mother; however, it is certain that he died in the same year with his uncle. Sybilla forthwith caused Guy de Lusignan her husband, to be proclaimed king of Jerusalem,

rusalem, and the nobles in general agreed to NASSER.  
 it, although they had no great esteem for Hegyra 582.  
 that prince. Ch. ar. 1186.

Raymond, count of Tripoly, was disgusted at this election. When he considered his own bravery and good services, he thought himself well-intituled to be preferred to a man who had nothing to recommend him : besides, his birth added strength to his other pretensions, for he was nearly allied to the royal house of Jerusalem, and had even been regent of that kingdom, at the time when Baldwin the fourth was prevented by infirmities from governing in person.

The count of Tripoly lays a claim to the crown.

The count of Tripoly so openly shewed his resentment, that Salaheddin was informed of it. The Sultan being highly pleased to find things in such a posture as might turn out greatly to his advantage, privately sent a messenger to the count, and offered to make him king of Jerusalem ; but on condition he should become a Mussulman. Though Raymond had great desire to wear a crown, yet he refused to accept it on the terms proposed ; however, he so tempered his refusal as not to break off with the Sultan : on the contrary, he still kept up an intelligence with him, in hopes of attaining the desired kingdom, without being obliged to comply with what that prince required. He was the more encouraged to hope for success from an observation, that although the Sultan was firmly attached to his own religion, he

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Hegyra 582.

Ch. ær. 1186.

he had not always shewn himself an enemy to the Christians. This prince had at one time several of them even in his service, either as stewards, secretaries, or otherwise: it is true, his sentiments in respect to them were changed; but it was solely owing to the cruelties committed by the Christians on some late occasions, in which they had obtained an advantage over the Mussulmen.

Hegyra 583.

Ch. ær. 1187.

The christian princes did not discover till very late the correspondence kept up by the count de Tripoly, who acted with such great caution as to prevent a discovery; and they had still less reason to suspect him, when they saw him join the main body of the christian army, at the time they were almost on the point of engaging with the Sultan, who was arrived in battalia in a plain near Tiberias. There the two armies encamped in sight of each other, and preparations were made on both sides for the battle, which was to determine the fate of that part of Palestine which was then in the hands of the Christians.

Salaheddin  
destroys the  
christian army.

For a while the two armies watched each other's motions, and neither of them moved on to begin the action. The Sultan, who had good reasons for not being too precipitate, made a shew of remaining very still in his quarters; but whilst he seemed only desirous of standing upon his guard, he very dexterously gained advantages which proved the ruin of the Christians. In the first place,  
he

he caused motions to be made almost im-NASSER.  
 perceptibly, by means whereof he insensibly Hegyra 583.  
 became master of the places where his ene- Ch. ær. 1187.  
 my furnished themselves with water. When  
 he had gained that point, he availed himself  
 of the correspondence he kept up in the  
 camp of the Crusaders, in order to set fire  
 to their forage: and it is believed by some,  
 that the count de Tripoly was very service-  
 able to him in that matter, which proved  
 the destruction of the christian army.

In the midst of the confusion caused by  
 this conflagration, Salaheddin gave the sig-  
 nal, and fell on the Christians, who stood  
 the first brunt with great courage and vi-  
 gour; but the fire having reached the seve-  
 ral quarters of their camp, they were soon  
 rendered unable to resist the efforts of their  
 enemies; part of them being scorched by  
 the flames, and others suffocated by the  
 thick smoke which issued from the conflag-  
 ration: in short, being all of them at once  
 assaulted by heat, fatigue, and thirst, they  
 suffered themselves to be broken by the Sa-  
 racens, who made a horrid slaughter amongst  
 them.

Guy de Lusignan, king of Jerusalem, and  
 also the famous Arnaud de Châtillon, were  
 made prisoners on this occasion, together  
 with a considerable number of knights,  
 amongst whom were the two grand masters  
 of the Templars, and the Hospitallers. They  
 were both of them shortly put to death, with  
 all



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Hegyra 583.

Ch. ær. 1187.

He first re-  
proaches, and  
then kills  
Arnaud de  
Châtillon.

all their knights, at the entrance of a magnificent tent, which the Sultan had caused to be erected the very instant that victory declared in his favour.

This tent was provided, in order to receive with the greater pomp the prisoners of distinction he had taken in the battle: he therefore sent his troops in pursuit of the fugitives, and promised a considerable reward to his soldiers for each christian's head they should bring him. For his part, he went into the tent, and caused the king of Jerusalem, and Arnaud de Châtillon, to be brought before him. As they were both of them excessively fatigued, and ready to die with thirst, Salaheddin caused sherbet to be brought; the king of Jerusalem having drank of it, offered the cup to Châtillon, who eagerly advanced in hopes of quenching his drought, but the Sultan would not permit him to drink: "No," said he to the king, "I will never suffer this wretch to drink in my presence\*, for I am resolved to give him no quarter." Then rising from his seat he approached Châtillon, and reproached him for his conduct to the Mussulmen: "Thou knowest very well," said he in great wrath, "that thou hast never shewn clemency to the Mussulmen; thou hast even made a sacrilegious attempt on the

\* By the laws of hospitality amongst the Arabians, a conqueror was prohibited from putting to death any person who had eaten or drank in his presence.

holy cities of Mecca and Medina ; in short, thou hast always acted towards me in a manner quite contrary to that in which I have behaved towards thee ;” and so saying, the Sultan drew forth his cymetar, and instantly smote off Châtillon’s head.

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Hegyra 583.  
Ch. ær. 1187.

The king of Jerusalem was greatly troubled at the sight of this bloody scene, and trembled lest he should meet with the same treatment. But the Sultan comforted him, assuring Guy that he was not in the least danger: and Salaheddin actually treated him with great kindness, and commanded his servants to shew to that prince all the civility and respect due to his high dignity.

He treats the king of Jerusalem with great respect.

The Sultan taking advantage of his victory, attacked and made himself master of the city and castle of Tiberias. Then marching out of Galilee into Samaria, he seized Naplusa and Sabasté: and having reached the sea-coast, he took saint John d’Acre, Seid, Barut, Afcalon, Gaza, and Remlah. These places were for the most part taken by storm. Others capitulated on condition that Guy de Lusignan king of Jerusalem should be set at liberty.

He seizes several places.

When Salaheddin had gained possession of Remlah, he began to think of effecting the design he had long formed of besieging Jerusalem, from which he was then distant only a short day’s journey; but he first permitted his troops to refresh themselves, and passed that time in taking all necessary measures,

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Hegyra 583.

Ch. ær. 1187.

He besieges

Jerusalem,

which surrenders on terms.

tures, so that he might not miss of taking this place, which was the capital of all the territories possessed by the Christians in Syria.

So soon as that prince had made all things ready he marched from Remlah at the head of his troops, and arriving at Jerusalem, he invested the city. His first attacks were pushed on with such vigour, and so greatly terrified the besieged, that the fear of being taken by storm induced them, after having made a defence for some time, to demand to capitulate. They therefore sent deputies to Salaheddin, to offer him terms. They were in hopes that, as they had shewn great resolution and bravery in defending the several assaults which the Mussulmen had made on the city, by taking this step they might obtain more favourable conditions. But the haughty Sultan answered the deputies, that he would grant no terms; and that he was resolved to carry the city by storm, in like manner as the Christians had formerly taken it from the Mussulmen.

The Christians were grieved but not confounded at this answer. The boldest amongst them encouraged such as seemed to be intimidated, and they all prepared for making a most obstinate defence. In fact, the besieged signalized themselves by the noblest feats of valour; and the Sultan, spight of his bravery and intrepidity, at last grew sensible that he could not master the place without sacrificing the best part of his troops.

That prince, who was willing to spare the blood of his soldiers, was sorry that he had refused to listen to the proposals which the Christians had proposed for an accommodation; but as he was a consummate politician as well as a great warrior, he soon found means to put that matter upon the footing he desired, without making the least shew that he doubted his own strength or feared the power of the enemy.

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Hegyra 583.

Ch. æt. 1187.

It was therefore soon known in Jerusalem that the Sultan might possibly be softened, in case a new application was made to him. Upon which they that had promoted the first proposals, again put themselves in motion, and prevailed on the besieged to talk of a capitulation: for it must be noted that great dissensions prevailed amongst the Christians. The natives of the country did not love the French; and this aversion was fomented by a Greek merchant named Joseph Elbatith; and he having often occasion to reside in that city, on account of the trade he was engaged in, had continually solicited the inhabitants to shake off the yoke of the French, who ruled with a very high hand there. He happened to be at Jerusalem at the beginning of the siege, and it was he that persuaded the inhabitants of his sect to propose a capitulation, at the time they were in a condition of holding out against the enemy. So soon as he heard how the Sultan was inclined, he renewed his solicitations. It is



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probable that the hatred he bore to the French had induced him to carry on a correspondence with that prince, and that this affair was brought about by those means.

However that was, Salaheddin listened to the proposal made by the besieged, and concluded a treaty with them, which purported that the Christians should evacuate the place in a few days; that they should have liberty to carry off all their effects; but that the French, that is to say, the Crusaders should pay a certain sum of money for each person, namely, ten crowns of gold for a man, five for a woman, and one for each child; and that all such as were not able to pay should remain slaves to the conqueror.

So soon as the treaty was signed on each side, the inhabitants abandoned the city, the patriarch also departed, carrying with him all the ornaments of the church, the silver vessels and utensils of the holy sepulchre, the plates of gold and silver with which it was covered, and a sum of money amounting to about two hundred thousand gold crowns. Salaheddin's officers would have opposed the carrying away of these riches, on pretence that by the articles of capitulation, private persons were only permitted to take with them what was their own property: but the Sultan would not permit the Christians to be disturbed in this respect, though he owned the matter would bear a dispute; so he permitted them to  
carry

carry away what they thought fit, to avoid NASSER.  
 all cause of complaint, and to prevent the Hegyra 583.  
 Christians, he said, from decrying Mussul- Ch. xxi. 1187.  
 manism.

That prince then made his triumphant entry into Jerusalem at the head of his troops, who burst forth into acclamations of joy to see themselves at last masters of a city of which they had been deprived by the Christians for almost a century. They converted all the churches into mosques, broke the bells in pieces, threw down all the crosses, and in particular shewed great joy when they overthrew that which was on the church of the Knights Hospitallers. Upon this a great tumult arose, which might have caused much bloodshed as well on the side of the Saracens as of the Christians which remained in the place; but the Sultan prudently put an end to it, and issued such strict orders, that they lived together in tolerable good harmony.

After this conquest, Salaheddin went and Salaheddin  
 laid siege to Tyre; and the sooner to reduce besieges Tyre,  
 the place, he blocked it up on the sea-side, by and is repul-  
 ten large ships which were sent him from sed.  
 Egypt. This enterprize was not so successful as that on Jerusalem; the Christians made a most gallant defence. They took five of his ships, and sunk the rest of them; and all the Mussulmen, except a small number, were either put to the sword, or drowned. This victory having opened a way to the

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Hegyra 583.

Ch. ær. 1187.

Disputes be-  
tween the  
Caliph and Sa-  
laheddin.

Christians, to throw succours into Tyre, the Sultan grew weary of continuing the siege; and as the season was then far advanced, he sent his troops into winter-quarters, and retired to Acre.

During that time a violent dispute happened between the Mussulmen of Irak, and those of Egypt, which brought on a coldness between the Caliph and Salaheddin. It was on the following occasion. As the mahometan caravans had not enjoyed a free passage on the coasts of Syria until that year, two of them met near Arafat. The caravan which came from Irak was commanded by an Emir, who marched under the Caliph's standard. That officer claimed a precedence over the other that came from Egypt, which was under the command of an Emir belonging to Salaheddin. The latter marched with great pomp, and insisted he had a right to the superiority. And the dispute running high, they at length came to blows, and the Emir of Egypt was killed on the spot.

The Caliph was highly vexed at this event. The great power of Salaheddin, to whom he was likewise indebted for the ruin of the Fatimites; the need he stood in of that prince's assistance to keep up his authority; in a word, all things made him consider this accident as the most unlucky affair that could have happened to him. Nasser did not wait until that prince had made his

his complaint, but immediately sent one of his NASSER.  
 chief officers to disavow the conduct of his Hegyra 583.  
 Emir, and to make his excuses for what had Ch. ær. 1187.  
 passed. But Salaheddin would hear nothing  
 in the Caliph's justification, and he long  
 bore in mind the insult that had been com-  
 mitted on his people.

So soon as the season permitted, the Sul-Hegyra 584.  
 tan again took the field against the Christians, Ch. ær. 1188.  
 and seized Laodicea, Sion, and several other The Sultan  
 places. He then marched towards Antioch, takes some  
 where, however, he performed no great at- places from  
 tchievements, because Bohemond the sove- the Christians.  
 reign of that city, agreed on a truce with  
 him for eight months. To this he the  
 more readily consented, as he had a design  
 again to besiege Tyre; but he soon laid a-  
 side that design, upon the intelligence he  
 received that the city was in a better state of  
 defence than ever, by means of the power-  
 ful succours which had been thrown into  
 it by the French, who had caused the several  
 detachments which composed the garrisons  
 of the places which had been taken, to join  
 the Christians in Tyre. Salaheddin therefore  
 performed no very great feats that year: he  
 ended the campaign with the taking of Crac,  
 the capital of Arabia Petrea, which sur-  
 rendered on terms.

The same year an insurrection happened An insur-  
 in the city of Cairo, which was in all pro- rection of  
 bability occasioned by the coldness some Fatimites  
 Salaheddin then continued to shew towards the Ca- in Cairo.  
 liph.



NASSER.

Hegyra 584.

Ch. ar. 1188.

liph. Some sectaries of the Fatimites thought this was a proper juncture to restore that family, and during one night there was a great noise and stir. They called out in the streets of Cairo to arms; and they that were at the head of the design did all that lay in their power to encourage the people to declare in favour of the Fatimites. But this commotion was at an end almost as soon as it began. The Egyptians, who lived happily under Salaheddin, were by no means tempted to change their master; insomuch that this factious attempt vanished into smoke.

Hegyra 585.

Ch. ar. 1189.

About the beginning of the next year, Salaheddin laid siege to Arnon, a strong place, where he met with a stout resistance, and after a long defence the governor was forced to capitulate. But he was so dilatory in that transaction that the Sultan lost all patience, took the town by storm, and put the governor in irons.

The Christians  
besiege  
Acre.

He was obliged to suspend the conquests he still proposed to make, and to prepare for his defence against the Christians, who had laid siege to an important place which he had taken from them about two years before. It was the city of Tyre, which the French had then invested both by sea and land, although their army consisted only of about thirty thousand foot and two thousand horse; which was but an inconsiderable body to attack a place garrisoned by ten thousand men.

The

The enterprize became still more difficult, when Salaheddin resolved in person to march to the relief of the besieged. He accordingly approached at the head of a numerous army, and encamped near the French. And they having luckily received some reinforcements, saw the Sultan approach without dismay, and prepared to face him. A bloody battle soon ensued, in which the Crusaders gained a compleat victory; and ten thousand of the Mahometans were killed on the spot.

NASSER.

Hegyra 585.  
Ch. ær. 1189.

They defeat  
Salaheddin.

The Christians had not the same success against the new succours which came from Egypt by sea. The fleet which Salaheddin had sent for arrived in sight of Acre. The Christians attacked it with great intrepidity. And although the mussulman ships were very roughly treated, they gained the port, and brought to the besieged such refreshments as they greatly stood in need of.

Salaheddin  
sends succours  
into Acre.

This new succour much retarded the progress of the Christians, who had besides the misfortune to see the greatest part of their works destroyed, by the help of which they were in hopes of being soon masters of the place. A mahometan engineer, named Ebn-Nejaz, contrived a kind of fire-work which made great havock in the works of the besiegers. They had erected some high towers made of wood, from the top of which they greatly annoyed the inhabitants:

P 4

those

NASSER.

Hegyra 585.  
Ch. ær. 1189.The Christians  
are rein-  
forced.

those towers were burned, and several thousand soldiers perished in the conflagration.

But this was not the only misfortune the Christians suffered on that occasion: The Egyptian fleet reigned masters at sea, and cut off all provisions that were bringing to the camp of the Crusaders. They were then menaced with a dreadful famine, which would absolutely have ruined the christian army, but for the arrival of the Marquis of Montferrat, who having assembled together some ships at Tyre, he came and fell furiously on the Saracens, and restored plenty in the christian camp.

Hegyra 586.

Ch. ær. 1190.

Salaheddin was then forced to stand on the defensive. He thought fit to fortify his camp, to prevent any insults; and employed part of the following year in collecting forces from all parts of the mussulman empire, with a view to save the city of Acre, which the Christians still attacked with the utmost fury. In the mean time frequent skirmishes happened between the two parties, which proved almost always fatal to the Mussulmen, who were threatened with the approach of much greater misfortunes, by the sudden arrival of a large body of troops, which Frederick the emperor of Germany led in person to the assistance of the Christians. That prince did not reap the fruits of the great pains he had undergone in so laborious a voyage; he came to an unhappy end, having been either drowned in the

Death of the  
emperor Fre-  
derick.

Cydnus, as some authors assert, or dying NASSER.  
 of an illness which proceeded from his ba- Hegyra 586.  
 thing in that river\*, the waters whereof are Ch. ær. 1190.  
 excessively cold, even during the greatest  
 heats of summer.

The Christians, who were elated at the arrival of the Germans, were still more so when they received advice that the kings of France and England were approaching with a large body of troops. This powerful succour was owing to the alarm which the loss of Jerusalem had raised over all Christendom, whereupon the third Crusade was formed.

So soon as the news came of the loss of that place, William archbishop of Tyre The kings of France and England agree to go to the assistance of the Christians.  
 left Syria to go to Rome; from whence he travelled into France with the cardinal Albani, legate of the papal see. And they both so exerted themselves, that they procured a reconciliation between the kings of France and England, who had been long at war with each other, and who now resolved to go into the East with their whole force, to assist the Christians of that country, and to retake the places which Salaheddin had deprived them of.

The two kings had an interview on that account in the plain of Gisors in France. Accordingly they put on the cross; and, after their

\* We may see in Quintus Curtius what danger Alexander the great was in by bathing in the same river.

example,



NASSER.

Hegyra 586.

Ch. ær. 1190.

example, the greatest lords of the two courts put it on also, and made preparations for their departure to the East. In order to provide for the expences of the war, a proclamation was published in both kingdoms, importing, amongst other things, that all such persons as refused to serve in the Crusade, whether they were ecclesiasticks or laymen, should pay the tenth of their possessions. This tax was called, The Saladin tenth, because it was raised on account of the war made upon Salaheddin, or Saladin, as he is called by historians.

Some disputes which happened between France and England, prevented the two kings from departing at the appointed time. And until they could agree, the cardinal Albani, and the archbishop of Tyre went into Germany to prevail on the emperor Frederick to join in the Crusade. That prince having already held a diet on this subject, it was there resolved, that the empire should join the rest of the christian princes to wage war against the Mussulmen; and the emperor soon began his march, accompanied by the chief nobles of Germany. He departed from Ratibon about the end of April 1189; and having made his way over Thrace, spight of the Grecian emperor, he penetrated into Asia Minor, defeated the Sultan of Iconium, and entered Syria, where he died in 1190, as we have already observed.

Upon his death Frederick duke of Swabia, his second son, took upon him the command of the German troops; and having marched to Antioch, and from thence to Tyre, he at last arrived at the camp of the French, who were then laying siege to Acre, under the command of Guy of Lufignan, who still bore the title of king of Jerusalem. Frederick, on his arrival, advised a general assault, and an attack was made both by sea and land with great resolution; but the enterprize did not prove successful. To this misfortune was added another: the duke of Swabia happening to die, great quarrels arose amongst the Germans touching a successor to that prince; and as it was impossible to reconcile them, they grew weary of the service, and for the most part returned home. By this departure, the besiegers were rendered incapable of renewing the attacks on a place which was so bravely defended; therefore they fortified their camp, and waited the arrival of the succours which they expected from France and England.

Their departure had been retarded by the fault of Henry the second, who commenced a war with France; but that prince dying in 1189, Richard Cœur de Leon his son, who succeeded him, concluded a peace with Philip Augustus. They speedily agreed on measures to go to the relief of the Christians in the East; and having appointed the port  
of

NASSER.  
Hegyra 586.  
Ch. ar. 1190.

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of Messina in Sicily as a place of rendezvous; the king of France arrived there the 16th of September 1190, and the monarch of England eight days afterwards.

Hegyra 587.

Ch. ær. 1191.

Philip Augustus arrives at Acre.

They tarried there some months, at the end of which Philip set sail from Messina with his fleet, and arrived at Acre on Easter eve in the year 1191. That prince was received in the camp of the Crusaders with the loudest acclamations of joy. The appearance of this monarch infused a new courage into the soldiers, who earnestly required to be forthwith led against the enemy. The attacks were renewed, and a practicable breach was soon made.

The troops were eager to make a general assault without delay; but out of respect to the king of England, Philip commanded that it should be deferred until the arrival of Richard, who, after his departure from Messina, had tarried some time at the island of Cyprus, of which he had made a conquest.

The English monarch attacks a mussulman ship and sinks it.

The English monarch having been informed of the progress made by his confederates, sent away a part of his fleet, which arrived at Acre the first day of June, being Whitsun eve. In a few days that prince set sail, and being near Acre, he came up with a large ship wearing French colours. To avoid a surprize, he sent out one of his cruisers to view her, and it was well he took that prudent step; it was a ship belonging to Salaheddin, whose crew consisted of fifteen

teen hundred chosen men, and which had NASSER.  
besides a large quantity of ammunition and Hegyra 587.  
provisions for his camp. The king caused Ch. ar. 1191.  
the ship to be attacked, and after an ob-  
stinate engagement, she was sunk: many  
of the soldiers and sailors escaped the wreck;  
but they were taken by the English and  
made slaves.

This loss caused a great consternation in  
Salaheddin's camp, and on the other hand  
added to the courage of the Crusaders, who  
would doubtless have carried the place, if  
they had not been prevented by new obsta-  
cles from giving the general assault which  
had been till that time deferred.

A misunderstanding broke out between Disputes arise  
Philip Augustus and Richard, which was between  
aggravated by the disputes that arose touch- Philip and  
ing the kingdom of Jerusalem, of which, Richard.  
the Christians were not then in possession,  
and yet great altercations had happened  
concerning the right to this kingdom, be-  
tween Guy of Lusignan, and the Marquis  
of Montferrat. The one insisted upon re-  
taining the title of king, and the other re-  
solved to appropriate it to himself, and there-  
by to keep on foot his pretensions to a state  
which he doubted not would soon be taken  
out of the hands of the Mussulmen. The  
claim of the Marquis of Montferrat was  
founded on this, that as Guy of Lusignan  
had no title but in right of Sybilla his wife,  
and as that princess was dead, as well as  
her



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Hegyra 587.  
Ch. ær. 1191.The city of  
Acre surren-  
ders to the  
Christians.

her children, he could have no further pretensions to that kingdom, which ought to revert to the house of Montferrat, the lawful heirs of Sybilla.

These disputes lasted more than a month. But at last they were terminated by the interposition of some sensible men, who remonstrated to them how improper a thing it was to contest the possession of a crown which neither of the claimants could attain but by uniting himself with the other, against the common enemy, who was become master of it, and by striving to weaken him by the taking of places they could easily get into their possession.

Peace having been therefore restored amongst the Christian princes, they applied themselves to a vigorous prosecution of the siege. The Mussulmen, who had taken advantage of the want of harmony amongst the Christians, in order to repair their fortifications, still continued to make a defence; but finding they could not long hold out against the united force of the Crusaders, they at last resolved to surrender, and demand a capitulation.

Conferences having been held between the parties, articles were agreed on, which purported, that all the arms, warlike machines, and even the ships which were in the port of Acre, should belong to the Christians; that the besieged should pay the sum of two hundred thousand pieces of gold; that

that they should restore the true cross, which they had in their possession; and that they should release five hundred christian captives, including one hundred noblemen, which were to be named and described to them.

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Ch. ær. 1191.

Such were the terms upon which the city of Acre was surrendered to the Christians. The two kings made a triumphant entry there on the twelfth day of July 1191. And in a short time the king of France departed, and left in Syria a large body of his troops under the command of the duke of Burgundy.

By the departure of Philip the king of England found himself to be the most considerable prince amongst the Crusaders; he therefore resolved to signalize himself by some feats of arms. Amongst other things, two battles were fought against Salaheddin, in each of which the Christians gained a complete victory. These advantages so raised the spirits of the troops, that their generals, to gratify their ardent desire, were obliged to lead them out on new enterprises. At this time they laid siege to Cefarea and Jaffa, which they took from the Mussulmen, spight of the amazing efforts used by Salaheddin, to preserve those two places. As he was afraid that the conquerors would march forthwith to Jerusalem, he resolved to sacrifice some places in order to preserve the capital. He therefore caused Ascalon and Remlah to be dismantled

Richard takes  
Cefarea and  
Jaffa.

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Hegyra 587.

Ch. ær. 1191.

Proposals for  
a peace.

mantled, and employed his whole care in fortifying Jerusalem.

In the midst of the hostilities proposals were made for a peace; but they could not agree on the terms. Amongst other conditions offered, one was that Adel, Salaheddin's brother, should espouse the sister of the king of England; that, in consideration of this marriage, the Sultan should bestow on his brother the kingdom of Jerusalem; and that the queen his wife should have the city of Acre for her dowry. These conditions seemed equally agreeable to both parties; but they were opposed by the bishops, who would not consent to the alliances, unless the Sultan's brother would abjure Mahometism.

Truce be-  
tween the  
Christians and  
Mussulmen.

During the time these conferences were held, in which the several articles of peace were discussed, the Mussulmen and Christians lived together with the greatest harmony. The officers and soldiers of both nations went daily from one camp to the other, and by turns treated each other. They passed their time in various kinds of sports and diversions: sometimes in running at the ring; sometimes at the head; and at other times at combats in the lists, which were followed by great merry-makings, and splendid entertainments; and although a peace could not be concluded, on account of the opposition formed by the bishops to the intended marriage, there was nevertheless

less a truce which imported, that all the NASSER.  
 coast from Jaffa to Tyre should belong to Hegyra 588.  
 the Christians; and that the Sultan should Ch. ær. 1192.  
 have all the rest of Palestine, except Ascalon, which, at the end of the war, was to fall to the strongest; and that, in the interim, neither that place nor the city of Remlah should be re-fortified. It was also stipulated, that the Christians should freely go to Jerusalem to perform their devotions, provided they went in small companies and unarmed. These were the conditions of the truce, which was sworn to on both sides, and was to remain in force three years, three months, and three days.

Ben Schunah, an Arabian author, observes in relation to this truce, that there was some difference in the manner of binding the parties to observe it; namely, that the christian princes and chief officers of the Sultan took a solemn oath for the due observance of it; but the king of England and Salaheddin did not swear; they only mutually gave their word, and in token thereof each gave his hand to the other.

This important affair being ended, the Richard is detained by the emperor Henry the sixth.  
 king of England departed from Syria, in order to return to his dominions, but having been shipwrecked in the gulf of Venice, he proposed to travel through Germany, and there he was apprehended by order of Leopold duke of Austria, whom he had affronted at the siege of Acre. The English monarch



NASSER. was delivered into the hands of Henry the sixth, emperor of Germany, who, on various pretences, kept him prisoner about the space of two years.

The death of  
Salaheddin.

As for Salaheddin, he departed immediately after the conclusion of the truce, and went to Damascus, where he died after a few months illness. That prince was then in his 56th year. His death caused a general mourning in Egypt and Syria; and the nobles, as well as the people, seemed deeply affected at the loss of a hero, who, by his eminent qualifications, raised both the glory and happiness of his people to the highest pitch.

His character.

He was in fact one of the greatest men of the age, both in regard to war and peace. He joined to the bravery and intrepidity of his nation, a noble and generous spirit, which could not endure that taste for rapine and robbery, which was the reigning vice of the Arabians. No monarch was ever more sparing in respect to the levying of taxes, subsidies, and other contributions. He diminished the most part of the tributes which his predecessors had imposed in Egypt and Syria; and if he did not totally abolish them, it was owing only to his being always at war, and consequently obliged to raise a proper sum of money to pay his troops regularly.

It may be said of this great prince that he looked on nothing as his own. After payment

ment of his troops, he liberally distributed NASSER.  
 the overplus: even the places he conquered Hegyra 588.  
 served as so many gifts with which he re- Ch. ær. 1192.  
 rewarded his officers for their bravery, he re-  
 serving to himself only the immediate sove-  
 reignty. He gave in particular, a remark-  
 able proof of his generosity during the siege  
 of Acre. This prince remounted part of  
 his troops at his own expence; and we are  
 assured, that he gave near twelve thousand  
 Arabian horses, as well to his generals as  
 to his soldiers.

His magnificence, and love for the pub-  
 lick good, appeared still more manifestly  
 during his intervals of rest, when a peace or  
 truce was concluded. He then applied  
 himself to the erecting of publick works,  
 either for the ornament of the cities, or to  
 provide for the necessities of the people. At  
 one time he founded colleges, hospitals, and  
 mosques; at another time he repaired the  
 fortifications or the walls which were ruined  
 either by war or earthquakes, which are  
 very frequent in that country; and these  
 expences were by no means burthenfome to  
 his subjects, for the Sultan discharged them  
 out of his own revenue.

This prince was enabled by his manner of  
 life to be more generous to the publick than  
 any of his predecessors had been. As he  
 loved a plain and modest outward appear-  
 ance, he was generally cloathed in woollen,  
 and seldom wore garments of silk, except

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Hegyra 588.

Ch. ar. 1192.

on certain occasions when it was necessary for him to wear a more splendid dress; and being no more curious in his diet than in his cloathing, he lived with the utmost frugality, and fed on the plainest food.

To this admirable temperance he joined a great zeal for his religion, to which he was the more devoted, as he was unlearned and very superstitious. He blindly obeyed the dictates of certain doctors called Khafehites, whose whole stock of learning (if it may be called so) consisted only in the knowledge of many singular traditions and fables touching Mahomet. As to such as spoke too freely on religious matters, he was their professed enemy; and he even put some of them to death, whom he condemned as hereticks upon the bare charge of his favourite doctors. He did not shew any great esteem for men of letters, and still less for the poets, who then were received with open arms at the courts of other princes. Salaheddin considered them as so many enemies to Mussulmanism, or at least, as men who made a profession of it only because it was the established religion of the country.

This prince was so exact in what he looked upon to be a religious duty, that he never failed to observe and perform even the smallest rites and ceremonies enjoined by Mahometism. Whether he was on a journey or with his army, he withdrew at the hours

hours appointed for prayer; and if there was a mosque in the neighbourhood, he went to perform his devotions there. NASSER. 1192. Hegyra 588. Ch. ær. 1192.

But notwithstanding this great outward shew of religion, the Sultan is justly blameable for some faults which tarnished the lustre of his real virtues; and, in particular, his ingratitude to Nouredin, to whom he owed his advancement, is a blot which can never be wiped out. Besides, his ambition was boundless, and aimed even at the empire of the whole East: hurried away by a vain love of glory, he sought to gain a great name; and it may be said, that his apparent modesty and frugality were rather the effects of a refined vanity than of real virtue.

Salaheddin hath been also condemned for shewing too much indulgence to his brothers, who committed the greatest injuries with impunity. That prince treated all the accusations that were laid against them as groundless and malicious, and thereby authorized their irregularities. This imprudent lenity accustomed them to independence, and in the sequel proved the ruin even of Salaheddin's own children; for that prince having divided his extensive dominions amongst them, Adel his brother found means to become master of the whole empire of the late Sultan, and thus deprived his nephews of the great inheritance left them by their father; and that, says an Arabian author\*,

\* Ebn-el Athir.

Q 3

through



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Hegyra 588.

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through a just judgment of God, who, for the most part, would not prosper the children of those ambitious heroes, who had founded their empires by the means of bloodshed and slaughter. And this is the reason, adds the same author, why scarce any of the children of mahometan princes have possessed the full and whole inheritance of their fathers.

Historians differ greatly in the account they give of Salaheddin. The Christians, enraged at the ills that Sultan made them suffer, deny that he had a single virtue. The Arabians, on the contrary, represent him as a man endowed with all accomplishments, after whose death they could no longer expect to see virtue held in reverence on earth.

One of them, named Omad-Alkatib, expresses himself in the following terms : " Alas ! he is dead ! the king of men, the most brave and generous, is no more ; he is gone down to the grave, the most glorious and illustrious amongst princes. When he died, the springs of favours and beneficence were dried up, and injustice was multiplied at his end. The world hath suffered the greatest loss it could sustain, since, by the death of this monarch, it hath been deprived of its greatest glory ; the mussulman religion is darkened by the eclipse of this great luminary ; and the state totters since it hath been deprived of its support."

Sala-

Salaheddin was the founder of the Dy-NASSER. nasty of Ajoubites or Jobites, so called from Hegyra 588. Ajoub or Job, that Sultan's father. This Ch. ar. 1192. Dynasty subsisted till the end of the Caliphs of Bagdat, that is to say, until the 656th year of the Hegyra, when the Tartars put an end to the Caliphate, as will appear in the sequel.

That prince left seventeen sons and one daughter only. The eldest of his children, whose proper name was Nouredin Ali, and who is mentioned in history by the name of Malek al Afchal, had, for his portion, the kingdoms of Damascus and Jerufalem, and Lower Syria. Partition of Salaheddin's dominions.

The second, called Malek Alazir Othman, had all Egypt: and the third, who was named Malek-Aldhaber-Gaïatheddin, reigned in Aleppo and Upper Syria, which held of that capital.

These three princes formed three Dynasties, or separate principalities; the one in Egypt, the second in Lower Syria, and the third in Upper Syria.

The other children of Salaheddin had some small territories: his brothers also shared amongst them some part of his empire. These partitions occasioned bloody disputes in the sequel, and induced the children of Salaheddin to rise up in arms against their uncles; and these disputes had like to have proved the destruction of the extensive dominions

NASSER.

Hegyra 588.

Ch. ær. 1192.

dominions which had been acquired by that Sultan.

Whilst the Mussulmen of Egypt and Syria were fighting under the banners of Salaheddin, Nasser quietly enjoyed at Bagdat all the honours due to the Caliphate: that prince was not in anywise concerned in the disturbances which then prevailed in the East; and although he was acknowledged sovereign in all countries which were then inhabited by the Mussulmen, yet, properly speaking, he enjoyed no more than an empty title without actual power. The Sultans commanded as despotick sovereigns, and were obeyed as well in Egypt as in Syria.

The Caliph establishes many whole-some laws.

Nasser employed part of this time in enacting good laws, and otherwise providing for the government of Bagdat, and other cities which were subject to it. He founded colleges, mosques, hospitals, and other places, which he set apart for the study of religion, and for the exercise of piety. The most famous of these buildings was that which he caused to be built at Bagdat, in the 589th year of the Hegyra: he added to it a library, consisting of about ten thousand volumes, the greatest part of which were original manuscripts, and the rest were copies made by the most able writers.

Hegyra 589.

Ch. ær. 1193.

Hegyra 590.

Ch. ær. 1194.

The following year was employed in putting an end to a revolt which happened in Khufistan. The people of that province seeing

seeing the disturbances which were raised amongst the Saracens by many private lords, who, thinking they might act without controul after the death of Salaheddin, had taken up arms, in order to enlarge their dominions; the people, I say, had a mind to distinguish themselves, and they strove to throw off the Caliph's authority. That prince commanded a body of troops to be forthwith raised, and gave the command of them to Ebn-Cassab his vizir. The general bravely executed his orders; he defeated the rebels, and forced them to return to their duty.

NASSER.

Hegyra 590.  
Ch. ær. 1194.

He puts an  
end to a revolt  
in Khufistan.

The Caliph ought to have paid full as great attention to the appeasing the troubles which had for some time happened, on account of a dispute between Tekesch, king of Khouarefm, and the Selgiucidan Sultan that then reigned in Irak: but Nasser did not interpose in the dispute. Perhaps he was not sorry to see the Selgiucidans humbled, since they had formerly made so ill an use of their power, at the time they pretended to be the protectors of the Caliph, when they were actually his oppressors.

If the Caliph required no more than their destruction, he had room to be contented; but he that struck the mortal blow raised himself upon their ruins, and in the sequel caused to the Caliph himself mortal uneasiness.

The



NASSER.

Hegyra 590.

Ch. ar. 1194.

Kizil Arslan  
revolts against  
Thogrul.

The Selgiucidan Sultan, who then reigned in Irak, was called Thogrul ben Arslan. The beginning of his reign had been undisturbed, for which he was indebted to Mohammed ben Ildighis, Atabek of Adherbigia, who being his uncle on the father's side, had taken charge of the dominions of that prince during his infancy.

But after the death of Mohammed things put on a new face. Kizil Arslan, who was become Atabek of Adherbigia in his brother's stead, was so far from espousing the interests of Thogrul, that he declared against him, and refused to acknowledge the authority of the Sultanship of Irak over Adherbigia. And as he made no doubt, but that Thogrul would take up arms to revenge the insult, he resolved to be before-hand with him. To this end he advanced with a strong army, and went to attack Hamadan, which was the royal see of the Selgiucidans.

Thogrul, who did not expect this attack, no sooner received intelligence that the Atabek had begun his march, than he departed from Hamadan, and retired to a place of safety. Kizil Arslan therefore entered the capital without opposition, and having tarried there some days, he departed and went to his own dominions.

So soon as the Sultan heard he was at a great distance he returned to his capital; but it was not long ere he was again attacked

tacked by the Atabek. That prince having gained over to his interest some of the nobles of Irak, he conspired with them to deprive Thogrul of the Sultanship; and the affair was conducted nearly in the following manner :

NASSER.  
Hegyra 590.  
Ch. ær. 1194.

All the persons that were engaged in the plot sent a deputation to the Sultan to testify their grief for what was passed, and in particular, that they had not exerted themselves in his defence as they ought, when the Atabek approached Hamadan. They at the same time ordered their respective messengers to ask permission of the Sultan, that they might come in person, and supplicate him to pardon their offence.

Thogrul is  
deposed.

Thogrul yielded to their request; and that their submission might be made the more openly and with greater solemnity, he appointed a day for that purpose, when he was to play at mall in the principal square of the city. There the lords and other conspirators put their design in execution. As they came in great numbers, and were besides provided with men who were concealed, and who were to support them in case of opposition from the people, they easily seized the Sultan's person, and confined him in a fortress called in Arabick, Calaat Alnagion, that is to say, The castle of refuge.

So soon as Kizil Arslan received advice of the success of this plot, he departed from Adherbigia and came to Hamadan, where he seized

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Hegyra 590.

Ch. ær. 1194

seized on all that belonged to Thogrul. He did not then intend to go a step further; it is even confidently asserted, that he had resolved to chuse him a successor out of the family of the Selgiucidans; but at the very time he was considering on the choice of a Sultan, he received intelligence from Bagdat which induced him to change his mind.

The Caliph, instead of making the proper advantage of this event, and endeavouring to recover the authority which his predecessors had enjoyed in the provinces of Irak and Adherbigia, listened with great indifference to the account that was given him of this transaction, and coolly answered, "The Atabek has a fine opportunity of becoming Sultan himself."

Kizil Arslan  
assumes the  
title of Sultan,  
and is assassi-  
nated.

This reflection of the Caliph made a deep impression on Kizil Arslan, who forthwith resolved to take advantage of it. He therefore assumed the title of Sultan, and ordered that money should be coined with his effigy thereon. This step was attended with consequences fatal to the Atabek. Several great lords, and even some of his own relations, viewed his advancement with a jealous eye, insomuch that they resolved to make away with him, and divide Thogrul's dominions amongst them. Kizil Arslan was actually assassinated in a short time afterwards; but his death proved not of the least advantage to those who had a view to seize the Sultan's dominions. That

That prince found means to make his escape from the castle where he had been imprisoned. So soon as he appeared, he was joined by a strong party; and he was shortly in a condition of revenging the injury that had been done to him. The rebels were for the most part punished with death, and the remainder of them were so dispersed that the conspiracy seemed to be at an end; however, it was but for a short time.

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Hegyra 590.

Ch. ar. 1194

Thogrul is restored.

Koutlounk, a young prince, who was nephew to the late Atabek, and whose mother lived in Thogrul's Harem, that is to say, the private seraglio of that prince's wives, formed a design on the Sultan's life; and, in order to make away with him as privately as possible, he resolved to poison him. He imparted the secret to his mother. That princess approved of the plot, and undertook to administer with her own hands the fatal potion which was to put an end to his days. But whether the Sultan had discovered the base design of this woman, or whether he only barely mistrusted her, he forced her to swallow what she had offered to him, and it soon killed her.

Koutlounk forms a conspiracy against him, which is discovered.

This event was sufficient to raise a suspicion of all such as had any connections with that princess: of these Koutlounk was one, and the Sultan cast him into prison. However, the matter rested there; and although he had such strong reasons for keeping the prisoner always in his power, yet he



NASSER.

Hegyra 590.

Ch. ær. 1194.

He prevails  
on the king  
of Khouarefm  
to declare war  
against Tho-  
grul.

he was so imprudent as to set him at liberty in a short time. This want of prudence cost him dear, and proved the destruction of him and all his family.

Koutloulk, regardless of the favour he had received from Thogrul, at the time that prince might have treated him with the utmost rigour, made use of his liberty only to plot anew against the Sultan. He contracted a great intimacy with Tekesch, king of Khouarefm, and so often and so earnestly mentioned to him the great ease with which he might become master of Irak, that at last Tekesch resolved to make an attempt on that province. He set on foot a numerous army. Koutloulk also levied troops on his part; and the two princes having joined their forces, they marched together into Irak, and immediately made themselves masters of the castle of Thabrek.

Thogrul was no sooner informed of these hostilities than he took the field, and marched in quest of the enemy. He forthwith retook the castle which he had lost, and afterwards defeated the troops of Tekesch, and took their general prisoner: he would willingly have taken the king himself; but so soon as that prince received intelligence of the Sultan's march, he prudently retired, and left to one of his trusty generals the care of preserving his new conquest.

Thogrul

Thogrul gained the same advantage over NASSER.  
Koutlouk, who was ravaging other parts Hegyra 590.  
of the Sultan's dominions. That prince Ch. xxi. 1194.  
marched up to him and gave him battle,  
in which Koutlouk was totally defeated,  
and it was with the utmost difficulty he es-  
caped falling into the hands of the Sultan.  
He retired into Khouaresm, and concerted  
with Tekesch new measures against Tho-  
grul.

Had the Sultan continued on his guard,  
their measures would have been all frustra-  
ted; but the advantages he had gained pro-  
ved the cause of his ruin. He thought he  
had now got the better of his enemies, and  
that after he had given such signal proofs  
of bravery and intrepidity, not one of them  
would dare to attack him again.

Full of these presumptuous ideas, the Sul-  
tan gave a loose to his inclinations for  
women and wine; and when they advised  
him to be on his guard, and informed him  
that his enemies were making considerable  
levies, in order to invade Irak, he laughed at  
the advice, and even very roughly treated  
some of the chief lords of his kingdom,  
who had ventured to make pretty strong  
remonstrances to him touching the danger  
with which he was threatened.

Those lords, enraged at the imprudent  
and effeminate conduct of the Caliph, sud-  
denly declared against him, and joined his  
enemies. They informed Tekesch and

Thogrul is  
betrayed by  
some of his  
courtiers.

NASSER.

Hegyra 590.

Ch. 2r. 1194.

Koutlounk, that if they would come without delay, they might easily seize Thogrul; and that in was not even necessary they should be accompanied with a strong force, for that prince had lately relaxed the discipline of his troops; that each man did what he thought fit, without fear of reprimand or punishment; that the prince himself was totally sunk in debauchery: in a word, that his life was a continual scene of drunkenness.

He is surprised by the king of Khouarefm and killed.

The king of Khouarefm and Koutlounk resolved to take advantage of this information. They entered Irak without the least obstacle, and quietly advanced to the city of Rei, where the Sultan then was on a party of pleasure. That prince, who was naturally very brave, and was then almost drowned in wine, heard the news of the approach of the enemy, without shewing the least surprize. He called for his arms, and commanded his officers to assemble the troops of his guard, and all the other forces that were remaining in different parts for the defence of the place. Then mounting his horse, and grasping his mace, he put himself at the head of his forces, and marched out to meet the enemy. He soon came in sight of them; for they were almost at the gates of the city when that prince first set out. He then uttered a most ridiculous rhodomontade, such as the fumes of liquor alone could inspire, and recited the following

ing verses of a very famous Arabian poet: NASSER.

“ So soon as they saw from afar off the dust raised by the army which was advancing, joy appeared on the countenance of my foldiers and of my captains. With a single blow of my mace I opened a way to my troops through the midst of my enemies; and so mighty was the force of my arm, that without quitting my saddle bow, I made the earth turn round like a millstone.” Hegyra 590. Ch. ar. 1194.

At the same time he spurred on his horse towards the enemy, brandishing his mace in a threatening manner; but as he was prevented by liquor from managing it with his usual dexterity, he gave his horse so violent a blow on one of his fore legs, that he broke it. On receiving the blow the horse fell, and the Sultan being thrown off, Koutlounk ran up to him, and arrived time enough to cut off his head, not one of his people attempting to save him.

By the death of this prince an end was put to the quarrel; the Sultan's troops laid down their arms and the king of Khouaresm, made a triumphant entry into Rei, causing himself to be proclaimed Sultan over all Irak, where he reigned till the 596th year of the Hegyra, when he died. He was succeeded by Mohammed Kothbeddin his son, who was surnamed Khouaresm Schah.

Such was the end of the power of the Selgiucidans in that province, where they



NASSER.

Hegyra 590.

Ch. ær. 1194.

Selgiucidans  
of Roum.

had reigned more than one hundred and fifty years. Another branch of them was already become extinct in Chorasán, by the death of a prince named Sangiár. Thus that powerful family, which had made the Caliphs and the most part of the princes of the East to tremble, was reduced only to such of that race as then reigned in Natolia. Their royal seat was at Iconium or Cogni. They formed a third Dynasty, which was called the Selgiucidans of Roum, because they reigned over that part of Asia which had belonged to the Romans, and afterwards to the Grecian princes, who assumed the title of emperor of the Romans. From this branch of the Selgiucidans, the Ottoman Turks\* who now reign at Constantinople derive their pedigree.

Hegyra 591.

Ch. ær. 1195.

Whilst the Selgiucidans were sinking under the blows given them by the Khouarefmians, the rising Dynasty of the Ajoubites seemed in a fair way of causing its own destruction, through the dissensions which prevailed amongst the descendants of Salaheddin, on account of the partition of his dominions.

Afdhal is  
deprived of his  
dominions by  
Azis.

We have already informed the reader that Afdhal, the eldest of that prince's sons, had for his portion, the kingdoms of Damascus, Jerusalem, and Lower Syria; and that Azis inherited all Egypt, of which Salaheddin had made him Sultan. Though that prince

\* D'Herbelot Biblioth. Orient. page 697.

was better provided for than his eldest brother, yet he formed a design of depriving him of his possessions. This design was suggested to him by Adel, brother of the late Sultan, and consequently uncle to both the young princes: and he being resolved to raise himself by their destruction, contrived to set them at variance with each other, being firmly persuaded that he should be able easily to overcome him who should get the better of his rival. His ambitious views were the better founded, as those two princes were far from inheriting the courage and intrepidity of their father: however, they were not without virtues; but their virtues were of the calm and peaceful kind, more fit to gain esteem to a private person, than to give weight and credit to a monarch. The warriors soon perceived the amazing difference between the character of the great Salaheddin, and that of his sons: therefore they held them both in contempt, and served them with great reluctance.

Adel availed himself of this situation of things, in order to gain his end. He first plotted against Afdhal, and artfully prevailed on Azis to come into his views. They both took up arms against that prince, and successively deprived him of Damascus and Jerusalem. They would even have made him prisoner, if he had not taken the precaution of escaping into the province of Giouzan Demesehk, where he shut him-

NASSER.

Hegyra 591.

Ch. ar. 1195.

Hegyra 592.

Ch. ar. 1196.

NASSER.

Hegyra 592.

Ch. ar. 1196.

He causes  
them to be  
surrendered  
up to him,  
and takes Jop-  
pa from the  
Christians.

self up in a city named Sarkod, which was provided of a strong castle in a condition of securing him from any insult.

These conquests were of no great use to Azis. Adel, who had formed the design, and who had the greatest share in the execution of it, caused his nephew to resign to him the dominions they had taken from Afdhal; and thus he became master of a considerable extent of territory, which being added to what he already possessed on the borders of Syria and Arabia, where he had an important place called Carak or Krak, put him into a condition of gaining still greater advantages. And in a short time he actually took up arms against the Christians, and won from them Jaffa, or Joppa, which they had taken from Salaheddin some years before.

Hegyra 593.

Ch. ar. 1197.

Afdhal de-  
mands suc-  
cours of Nas-  
ser.

Afdhal being thus deprived of his dominions, turned his thoughts on the means he should use to be revenged on his enemies. Amongst others he applied to the Caliph, and loudly complained of his brother and his uncle. As he was an excellent poet, his letter was written in verse, the meaning of which would not be well understood if we did not know that this prince, besides the name of Afdhal, bore also the name of Ali; that Azis was also called Othman; and finally, that Adel was surnamed Abubecre: Afdhal alluding to the manner in which Abubecre and Othman had treated Ali the

prophet's son-in-law, wrote to Nasser in these terms: " You know, my lord, that in days of old, Abubecre and Othman deprived Ali, by violence, of the Caliphate which belonged to him after the death of Mahomet his father-in-law; see now, I pray you, the fatality of the name of Ali; since I, who bear that name, have suffered the greatest injustice from Othman my brother, and Abubecre my uncle." He then gave him an account of the whole transaction, and intreated him to send an army with all speed to his relief.

NASSER.

Hegyra 593.  
Ch. ær. 1197.

Nasser was sensibly touched at this news; and sent such an answer to that prince as gave him room to hope for a most speedy and effectual succour. " Ali," said he in the answer he returned, " was deprived of his right, because he had then no Nasser, that is to say, protector in Medina; but be of good cheer, they shall soon be called to account, and you shall receive from me, who am Nasser, the utmost assistance and protection."

These great promises came to nothing, insomuch that Adel and Azis remained in the quiet possession of what they had usurped from Afdhal. Things remained in this state about the space of two years; that is to say, until the death of Azis, which happened in the 595th year of the Hegyra. A great stir was then made in behalf of Afdhal. The Egyptians declared for him, and at last he was proclaimed Sultan in his brother's stead.

Hegyra 595.  
Ch. ær. 1198.

Azis dies, and  
Afdhal is pro-  
claimed in his  
stead.



NASSER.

Hegyra 596  
Ch. ær. 1199.Adel drives  
him out of  
Egypt, and is  
proclaimed  
Sultan.

The possession of so noble a crown as that of Egypt, made ample amends to this prince for what he had lost the preceding years; but his happiness was of very short duration. He had scarce been seated on the throne a year, when the ambitious Adel came and besieged him in his capital, and carried on the attacks with so much vigour, that the Sultan, who was unable to make a long resistance, demanded to capitulate. The demands of Adel were so exorbitant, that the treaty was spun out to a great length. This prince seeing the weakness of his adversary, was resolved to take all, without giving any thing. However, he abated somewhat of his pretensions, and, by way of exchange for all Egypt, he consented to give up to his nephew some towns in Syria. For fear of losing all, these conditions were complied with; and the unfortunate Afdhal having evacuated Egypt, Adel made a triumphant entry into the city of Cairo, and caused himself to be proclaimed Sultan there.

That prince, who had rendered himself odious to the children of Salaheddin, was attacked by them several times; but he defeated them in every encounter: whereby he greatly augmented his dominions, and at last died master of Egypt, and of great part of Syria and Mesopotamia, after having reigned about eighteen years. His death happened in the 615th year of the Hegyra, and 1218th of the Christian æra. He left several

several children, amongst whom he divided his dominions.

NASSER.  
Hegyra 596.  
Ch. ar. 1199.

Whilst Egypt was thus agitated, there happened also great disturbances in other parts, which were so much the more likely to affect the Caliph, as the flames of war were kindled on the very borders of his dominions. The Kouaresmians, who were masters of Irak, which they had taken from Thogrul the Selgiucidan, strove to enlarge their conquests, and to reduce all the neighbouring countries under their obedience.

The Sultans of the Dynasty of the Gaurites, so called from the name of Hufain Gauri, who raised it on the ruins of the Gaznevites, were then possessed of immense dominions in Khorasan, Persia, and even in the Indies. And not being satisfied with what they possessed, they made incursions upon their neighbours, and in particular upon the territories of the Sultan of Khouaresm.

Power of the  
Gaurites.

Mohammed Kothbeddin, surnamed Khouaresm-Schah, was then sultan of that country. He was son of the famous Tekefch, conqueror of Thogrul the Selgiucidan, and had just succeeded to his father's territories.

In the first year after his coronation, Gaia-theddin, and Schahabeddin, who were brothers, and Sultans of the Dynasty of the Gaurites, having jointly made an irruption as far as Irak, Mohammed, who had great

Mohammed  
defeats them,  
and seizes  
their dominions.

NASSER.

Hegyra 596.

Ch. ær. 1199.

reason to be displeased with them on account of the divisions they had already fomented in part of Khorasan, which belonged to him, took up arms, and attacked them both with so much fury, that their troops were routed, after a terrible slaughter of all such as had dared to make head against the Khouarezmians. The two brothers were also slain in that action; insomuch that in the course of this campaign alone Mohammed became master of all the dominions of the Gaurites.

Hegyra 597.

Ch. ær. 1200.

He pushes on  
his conquests  
beyond the  
Oxus, and de-  
feats the Tar-  
tars.

This ambitious prince did not stop there. He resolved to push on his conquests beyond the Oxus, and to add those provinces to such as he already possessed on this side of that river. He therefore began his march, and was so happy as to succeed in this important enterprize. His conquests in the greatest part of Transoxiana, had rather the appearance of a journey (if we may say so) than of a military expedition. The princes for the most part did not wait till he came to attack them: they came to meet him, and served as an ornament to his triumphant entry into each capital.

Having thus secured the several places in his way, he penetrated even into the country of the Tatars, or Tartars\* as we now call them.

Kara

\* Tatar, according to M. D'Herbelot, is the name of one of the sons of Iltingh Khan, the 5th king of Turkestan, of the race of Turk the son of Japhet. He came into the world

Kara Kathai Kurkam king of that country, NASSER.  
 made preparations to oppose him, and sent Hegyra 597.  
 out a strong army against him under the com- Ch. ær. 1200.  
 mand of one of the greatest captains in Tur-  
 kestan; but this step served only to encrease  
 Mohammed's glory. A battle was fought,  
 in which he totally defeated his enemy, and  
 took their general prisoner.

This signal victory opened him a way to  
 the conquest of all Turkestan; after which  
 he returned to Khouarefm, in hopes of  
 peaceably reaping the fruits of his glorious  
 achievements. But he was soon obliged  
 again to take the field, to suppress those that  
 had seized the opportunity of his absence to  
 throw off his authority. Thus he passed  
 several years always under arms, and almost  
 always accompanied with victory.

At last he also took up arms against the Hegyra 611.  
 Caliph; and it was on the following account. Ch. ær. 1214.  
 Whilst Mohammed was employed either in Mohammed  
 making war, or in framing wise and whole- takes Gaznah.  
 some laws for the governing of his states and  
 people, Ildiz, one of the chief slaves of Scha-  
 habeddin, Sultan of the Gaurites, seized,  
 soon after his master's death, the provinces  
 of Kerman and of Souran, and even the  
 world with a twin brother named Mogul or Mogol, and  
 these two brothers founded two great empires famous in the  
 East, which were afterwards joined into one. From these  
 two brothers therefore the name of Tartars and Moguls took  
 their rise.

It is necessary to be observed, says the same author, that  
 the people whom we call Moguls and Tartars are, by Orien-  
 tal writers, all comprehended under the name of Atrak; that  
 is to say, Turks: for the word Atrak is the primal of the Ara-  
 bian word Tark. Biblioth. Orient.

royal



NASSER.

Hegyra 611.

Ch. ær. 1214.

royal city of Gaznah, capital of the dominions of the Gaznevite, and afterwards of the Gaurite princes. After his death, one of his slaves gained possession of that country, and formed so strong a party, that he established himself in the capital : but his reign was very short. Mohammed having been informed, that both Schahabeddin and Ildiz had laid up immense treasures in that place, he marched thither at the head of his army. Not a man thought fit to dispute his entrance there. The slave who had presumed to ascend the throne, was deserted by his former adherents ; and Mohammed entered Gaznah in a triumphant manner, and took possession of that city, as well as of the treasures which remained there.

Why he is  
displeased  
with the Caliph.

As that prince was perusing the archives of the Sultan's palace, he found some papers which greatly raised his indignation against the Caliph. They were letters, in which, after paying the highest compliments to Schahabeddin, he invited him to make war on the Kouaresmians with the utmost rigour, and declared them to be enemies of the state.

The contents of these letters so enraged him against the Caliph, that had he obeyed the first dictates of his wrath, he would instantly have led his troops to Bagdat ; but as he was desirous of being completely revenged, he took time for reflection, and contrived means for the destruction of Nasser, and all the rest of the Abassians.

After

After mature deliberation, and a consider-  
able length of time passed in gaining the  
concurrence of such persons as were neces-  
sary to countenance and approve the impor-  
tant design in hand, he summoned a nume-  
rous assembly of Imams, and the chief doc-  
tors of Mahometism, which was held in the  
614th year of the Hegyra; and, in this con-  
vocation, the question so often handled,  
touching the right of succession to the Cali-  
phate, was again debated. It was unani-  
mously resolved that the Abassians, contrary  
to all form and order, had usurped that dig-  
nity, of which they had also rendered them-  
selves unworthy, not only by having trans-  
gressed the law in many essential points, but  
also, and principally, for having excited  
bloody wars from time to time amongst the  
Mussulmen.

This vote having been passed, they pro-  
ceeded to a solemn deposition of Nasser;  
after which a grand council was held to con-  
sider of a proper person to succeed him. It  
was immediately agreed that the choice  
ought to be made of one of the descendants  
of Ali; but there were great disputes touch-  
ing the person to be appointed to that emi-  
nent dignity: at last, after many conferences,  
their votes all concurred in favour of Alaëd-  
din, prince of Termed, one of the chief  
cities of Mauvalnabar, which borders on  
Khorasan.

Imme-

NASSER.

Hegyra 614.

Ch. ær. 1217.

Mohammed  
causes Nasser  
to be deposed,  
and Alaëddin  
to be chosen  
in his stead.

NASSER.

Hegyra 614.  
Ch. ar. 1217.

Immediately after this election, Mohammed caused the new Caliph to be proclaimed all over his dominions, and in many other places which did not hold immediately of Nasser. It was not out of regard to the Abassians, that he then deferred to proclaim the election of Alaëddin even on the territories of Bagdat; for he had resolved to be present in person at his proclamation, and to cause it to be performed with such pomp and magnificence, and with so numerous an appearance of troops and attendants, as should deter any person that might be inclined to side with the house of Abbas.

To this end he commanded his generals to assemble all his troops, and to form as numerous an army as they possibly could. These orders were speedily executed; and the revengeful Mohammed was soon at the head of three hundred thousand men, with whom he began his march from Khouaresm about autumn, and went towards Bagdat, accompanied by Alaëddin, whom he proposed to place on the throne of the Abassians.

He refuses to  
treat with  
Nasser.

Nasser did not receive intelligence of his impending fate until Mohammed had begun his march. The Caliph was so much the more terrified, as he had no army able to face the Sultan: he therefore resolved to treat, and endeavour to appease his enemy by offering terms. For this purpose he dispatched

one

one of the chief officers of his court, with NASSER.  
orders to omit no means in his power to mol- Hegyra 614.  
lify the Sultan. Ch. ar. 1217.

This embassy proved unsuccessful: the Sultan refused even to grant an audience; so that Nasser was forced to shut himself up in Bagdat, and to make the best preparations he could to sustain a siege. But at the very time the affrighted citizens thought themselves on the eve of being destroyed by fire and sword, an accident happened which dissipated the gloomy ideas with which they were filled.

In the beginning of the autumn so great His army is  
a quantity of snow fell, that Mohammed, destroyed.  
who was then with his army in the streights of the mountain of Hamadan, was unable for a long time to advance, or even to retire. He was forced to make use of immense labour to clear the way a little; but all he could do was not sufficient to prevent a part of his troops from perishing: the Sultan himself was in the greatest danger; at last, he extricated himself from the difficulty, but not without considerable loss.

However, it was looked on as a great happiness that they could escape at any rate; and so soon as the passage through the defiles was in some measure cleared, the Sultan, with his Caliph, and the remains of his army, departed from the mountains to return into his own country, having left the  
greatest



NASSER.

Hegyra 615.

Ch. ær. 1218.

greatest part of their field-equipage in the midst of the snow.

This mortifying disappointment did not deter Mohammed from the further prosecution of his design : on the contrary, being more incensed than ever against the Caliph, he made fresh preparations for attacking him at a more favourable season. But an irruption was made into his territories by the Tartars, which compelled him to stay at home and take care of his own defence; insomuch, that he entirely gave over all thoughts of his intended expedition against Nasser.

The descent made by the Tartars in the provinces of Mohammed, proved the ruin of that Sultan. His fall was considered by devout Mussulmen as a miracle wrought by heaven in favour of the Abassians; and when their historians mention that event, they say that God was pleased to make use of the Tartars to punish that Sultan for the schism he attempted to introduce in Mussulmanism.

But without having recourse to a miracle, the great misfortunes which caused the loss of Mohammed's kingdom, and reduced him to the utmost extremity, may well be attributed to his own imprudent conduct. That prince, who was filled with a high opinion of his own might and glory, looked with indifference and even contempt on other monarchs : in particular, he acted with great pride and insolence towards

wards the famous Ghenghis<sup>kan</sup>\*, sovereign NASSER.  
 of the Moguls and Tartars; and at last he Hegyra 615.  
 made him his irreconcilable enemy, and Ch. ær. 1218.  
 was forced to yield to the superior fortune  
 of the Tartarian prince. Kondemir relates,

\* That prince, who was called at first Temugin, was a Mogul by birth, and pretended to be descended in a right line from Buzangir Kan, formerly prince of Mogul. He was born in the 549th year of the Hegyra, and being left an orphan at thirteen years of age, he quitted his country and went to the court of Ung Kan, lord of Oriental Tartary. He well and faithfully served that prince in his army more than thirty years, and so gained his master's favour that he became his son-in-law. His great advancement raised both envy and jealousy in some of the lords of that court, who plotted against him, and by the help of untruths and misrepresentations, brought him into disgrace with Ung Kan, who even resolved to put him to death. Temugin saved his life by flight; and when he quitted that prince's court, he declared himself his enemy. He soon raised so strong a party as enabled him to declare war against that prince; and he attacked him with so much fury, that he drove him out of his dominions. The unhappy Ung Kan dying soon afterwards, Temugin was acknowledged as sovereign in a general assembly of the Tartars; and at that time they gave him the name of Genghis<sup>kan</sup>, which signifies, King of kings. In the beginning of his reign he signalized himself by the most noble exploits. Having subdued the princes of Karakathai, he made himself master of all the provinces possessed by the Moguls, the Tartars, and the people of Kathai. Those conquests employed his time till the 615th year of the Hegyra, when he declared war against the before-mentioned Mohammed Khouarefm Schah. Temugin was neither a Christian nor a Mussulman; however, he favoured the former, and was on the contrary a mortal enemy to the followers of Mahomet. His children having inherited his power, as well as the hatred he bore to Mussulmanism, absolutely destroyed the Caliphate, as will appear in the life of Motasssem, the last Caliph of Bagdat. Genhis<sup>kan</sup> left four sons; to wit, Touki Kan, Yactai Kan, Ootai, and Touli Kan. Ootai, though the third, was appointed by his father (preferably to his other sons) to be emperor of Mogul.

that

NASSER.

Hegyra 615.

Ch. 20r. 1218.

Cause of the  
war between  
Mohammed  
and Genghis-  
kan.

that the war between those two princes happened on the following occasion.

Genghisikan having been for many years famous on account of his conquests, he thought his character was so well established, that a proper regard would be every where paid to all that belonged to him. Full of this opinion, he sent out a caravan of merchants, under command of one of the chief men of his court, and concluded, that the merchants needed no further guard for their security. This caravan passing by Otrar, the chief city of Transoxana, which belonged to Mohammed, was seized by the governor, who caused all the merchants to be imprisoned, on pretence they were spies. He forthwith sent advice to Mohammed of what he had done ; and that prince, regardless of the ill consequences which might ensue from his raising up against him additional enemies, sent orders to the governor to put all the prisoners to death.

This cruel command was put in execution, and only one of the merchants was so lucky as to make his escape. It was by his means that Genghisikan was informed of the inhuman treatment of a set of men whom he had taken under his especial protection. Though that prince was to the last degree enraged at the recital of this insulting and bloody deed, yet he seemed cool and unconcerned ; indeed, he was naturally of a solid  
and

and temperate disposition, and one who never determined any thing lightly, and without mature reflection. Arabian writers therefore call him a Mountain of Gravity, and have not failed to contrast his character with that of Mohammed, who was of so warm and impetuous a spirit, that he was seldom capable of reflection.

NASSER.

Hegyra 615.

Ch. ær. 1218.

Genghisikan therefore concealed the indignation which arose in his breast, on account of the base conduct of Mohammed. He at first contented himself with sending an express to complain of the governor of Otrar, and demand justice for the wrongs he had done him. The Sultan, instead of making use of this opportunity to heal the breach, committed a fresh insult on that prince, by refusing audience to his envoy.

So soon as Genghisikan was informed of Mohammed's behaviour, he, without the least hesitation, declared open war against the Sultan. He put himself at the head of a prodigious army of Moguls and Tartars, and marching forth from the province of Turkestan, he soon over-run with his troops great part of the country of Upper Asia.

The Sultan was then in Persian Irak, which he had appointed as a rendezvous for the troops which he had commanded his generals to assemble there. So soon as the army was formed, he began his march towards the province of Transoxana; and having come up with a small detachment of



NASSER.

Hegyra 615.  
Ch. ar. 1218.An encounter  
between the  
Khouarefmi-  
ans, and a de-  
tachment of  
Tartars.

Tartars near the city of Gion, foresaw from their bold appearance and resolute conduct, what he must expect from an army entirely composed of such troops.

That prince having sent out a party to enquire of their designs, the commander answered, that he was commanded by Genghis-kan to occupy that post; but that he had no orders to fight. Upon receipt of this answer Mohammed sent them word, that neither had he any design to quarrel with them; and that he only desired the passages might be left free for him, and especially in a province which belonged to him.

As this detachment did not shew the least inclination to obey Mohammed's will, that prince marched directly up to them in order to force them; but he was amazed to see with what bravery and intrepidity this handful of troops endeavoured to maintain the pass: a bloody action ensued, in which the Tartars, spight of the great inequality of numbers, stood their ground against the whole army of the Sultan, which would even have run the risque of suffering a total defeat, had it not been for the great courage and conduct shewn on that occasion by Gelaeddin, the Sultan's eldest son. The approach of night also proved of great service to the Khouarefmians; the two parties were obliged to put an end to the action, and the Tartars retired in good order to the body of their

their army, where they told the news of the late action.

NASSER.

Hegyra 615.  
Ch. ær. 1218.

This first onset disheartened the Sultan from making any fresh attempts; and so far was he from marching out in quest of the enemy, that he used his utmost endeavours to avoid them. In the first place he distributed great part of his troops in the frontier towns for their defence, and departed with the residue, in order to gain Samarcand with all speed: but not thinking himself safe enough there, he repassed the river Gihon, and came into Chorasan, which he left almost immediately after his arrival there, in order to go into Persian Irak, upon the advice he received that the enemy, after having seized several of his towns, pursued him closely, and advanced by hasty marches towards Chorasan.

Mohammed  
disperſes his  
troops and  
takes to flight.

They accordingly soon arrived there; and Mohammed finding himself so hotly pursued, was forced to fly from province to province, until he came to the banks of the Caspian sea: there for a while he was safe from the pursuit of his enemies, by going into one of the islands lying in that sea.

Hegyra 616.  
Ch. ær. 1219

The Tartars having thus lost sight of the Sultan, thought only of ravaging the whole country that belonged to him. Amongst other places they besieged the castle of Ilal in the Mazanderan, to which his mother, wives and children, had retired, and

The Tartars  
take Ilal.

NASSER. wherein he had placed his treasures, upon a  
 Hegyra 616. supposition it was impregnable. It is true,  
 Ch. ær. 1219. the siege of it was very long; and had it  
 not been for an event, which looked like a  
 prodigy, the place could not have been  
 taken: but all the cisterns being suddenly  
 dried up, the besieged were forced to de-  
 mand a capitulation.

Hegyra 617. The Sultan heard this fatal news in the  
 Ch. ær. 1220. island where he had taken shelter; although  
 The death of he had received no consolation there for the  
 Mohammed. ills he suffered, yet he enjoyed rest, which  
 he greatly wanted to refresh his body after  
 the great toil he had undergone, and the  
 crosses he had met with. But when he was  
 informed of the irreparable loss he had sus-  
 tained, he was seized with an excessive and  
 mortal grief. This prince, who had been  
 one of the most potent monarchs in the East,  
 died in the greatest want, and had not even  
 a winding-sheet wherein to wrap up his  
 body; insomuch that they buried him in his  
 cloaths. His death happened in the 617th  
 year of the Hegyra, and the 1220th of the  
 Christian æra.

Gelaleddin  
 his son re-esta-  
 blishes his af-  
 fairs.

Gelaleddin, his eldest son, found means  
 to escape out of the hands of Genghis-  
 kan, and to retire to the city of Gaznah near the  
 Indies. This was the appenage which his  
 father had given him; and there he so esta-  
 blished himself, that he was proclaimed Sul-  
 tan, and endeavoured to make head against  
 the

the whole force of Genghisikan. The re-NASSER.  
putation which this prince had gained in the Hegyra 617.  
first campaigns he made under his father, in-Ch. ær. 1220.  
duced several princes (who were likewise  
moved by compassion) to furnish him with  
considerable succours, in order to enable  
him to bear up under his ill fortune.

So soon as Gelaleddin found himself  
strong enough, he ventured in his turn to  
harrafs the troops of Genghisikan, who had  
pursued him ever since the time he made  
his escape from that prince. In the begin-  
ning he was attended with great success, and  
remained victor in the several battles he  
fought against the Tartars.

This young prince already flattered him-  
self with the hopes of success in the most  
important enterprizes, when, to his great  
misfortune, disputes arose amongst his offi-  
cers, and those of the auxiliary troops; the  
latter retired with their men, and by this de-  
fection made it impossible for the Sultan to  
face the troops of Genghisikan.

Upon this Gelaleddin resolved to take  
shelter in the Indies; and he forthwith be-  
gan his march for that country. But when  
he arrived near the river Indus, he found  
the enemy were almost close in his rear at  
the very time he was preparing to pass that  
river. Genghisikan himself was at their  
head. This prince had no sooner received  
intelligence of the young Sultan's retreat,  
than he marched away with the body of his  
army

He is aban-  
doned by his  
troops, and  
forced to fly.

Hegyra 618.  
Ch. ær. 1221.

He is sur-  
rounded by  
the Tartars.



NASSER.

Hegyra 618.

Ch. ær. 1221.

army with all speed, in order, if possible, to seize his person.

From the present situation of affairs, Genghisikan had good reason to think that the prince could not possibly escape him. The Tartar had actually an innumerable multitude of soldiers; whereas the Sultan had but a very small body of troops, inso-much that it was no difficult matter to surround him in the place where he then stood. Genghisikan extended his troops; so that the two wings joined to the banks of the Indus, and formed a bow, of which the river was the string. Gelaleddin and his troops were between the Tartars and the river, so that nothing seemed to remain for them but either to lay down their arms, or to sell their lives as dear as they could.

The young Sultan performed amazing feats of valour on this occasion. As the Tartars continually passed on towards the river to seize that prince, several bloody encounters successively happened, in which Gelaleddin slew with his own hand all such as dared to approach too near him.

This valorous prince would doubtless at last either have been killed or taken prisoner, but for the orders which Genghisikan had given to his troops: for as he was desirous of taking him alive, he absolutely commanded that they should not hurt his person. By these means was he enabled to hold out so long against the Tartars: but as he saw his people

people falling each moment by his side, and as their numbers were so diminished, and the troops so fatigued that they could scarce defend themselves any longer, he formed a bold, but very hazardous resolution, which luckily extricated him from the impending danger.

NASSER.

Hegyra 618.

Ch. ar. 1221.

He threw himself on horseback into the river, together with such brave men as chose to follow him, and swam over it. The passage of this river was in itself difficult, but the danger was encreased when the Sultan reached the opposite side. As the banks of the river were in all parts very high, he was forced to swim by the bank-side to a ford which was at a great distance : at last he safely landed there, and finding that none of the enemy had thought fit to pursue him, he sat down by the river side, and they saw him hang up his garments, and also the trappings of his horse, in the sun, to dry them a little.

He escapes  
from them by  
swimming  
over the In-  
dus.

All this passed in sight of Genghisikan, who was so amazed at the undaunted behaviour of this prince, that he cried out in a transport, " This is a son worthy his father : happy is he who has such children ! " Several of the Tartars would have crossed the river to take Gelaleddin, but Genghisikan prevented them ; so that they only let fly a volley of arrows at him, but happily not one of them touched him. The officers and others that accompanied him were not

NASSER.

Hegyra 618.

Ch. ar. 1221.

so successful ; for part of them were killed, and others carried away by the rapidity of the stream, and drowned: so that, when he reached the opposite bank, he was almost alone, having with him only seven of his people who had been able to save themselves.

Gelaleddin  
recovers his  
dominions.

The brave Sultan, far from being dejected at this misfortune, formed new designs worthy his great courage. Although he was totally unprovided of money and troops, yet he raised a considerable party in the provinces beyond the Indus ; and in the space of about two years he found means to form a numerous army, with which he conquered the greatest part of the Indies.

Hegyra 621.

Ch. ar. 1224.

That prince would have been much better pleased if he could have turned his arms against Genghiskan ; but his army not being then strong enough, he remained in his new conquests, until he received intelligence that the Tartars had quitted the banks of the Indus, and repassed the Gihon, in order to return into Tartary. Gelaleddin then resolved to re-enter Persia : he again passed the Indus, and marching by Makran and the other southern provinces, he had at last the satisfaction once more to see his dominions, and to receive fresh homage from the lords and governors, as well of Persian Irak as of Adherbigia, and other neighbouring provinces.

The

The war between the Tartars and Khou-  
aresmians had proved a very seasonable di-  
version in behalf of the Caliph, and the in-  
habitants of Bagdat. That city had been  
for a long time defenceless; and the go-  
vernment was sunk to so low an ebb, that  
the least shock would have thrown all things  
into the utmost confusion.

NASSER.

Hegyra 621.

Ch. ær. 1224.

Nasser, who had never performed any ex-  
traordinary feats, was now less capable than  
ever of acting without a guide; his eye-  
sight and his understanding being equally  
weak, one of his wives, in concert with an  
eunuch, had got his person into their posses-  
sion, and governed the state in his name.  
The situation of his health remained long a  
secret in Bagdat, because they that beset him  
took care that he should not appear in pub-  
lick; and the more effectually to deceive  
both the grandees and the people, they is-  
sued out letters patent on different occasions,  
which appeared to be all of the Caliph's  
hand-writing. The answers which were re-  
turned to the petitions presented to him,  
seemed also to be of his writing; insomuch  
that the sedentary life he led was rather attri-  
buted to humour than to his infirmities.

One of the  
Caliph's wives  
seizes the go-  
vernment.

But at last the fraud was discovered; it  
appeared that the Caliph knew nothing of  
the letters or orders that had been issued out  
in his name, and that they were all con-  
trived by the woman who hath been already  
mentioned. She had procured the Caliph's  
hand-

Hegyra 622.

Ch. ær. 1225.



NASSER.

Hegyra 622.

Ch. ar. 1225.

hand-writing to be so artfully imitated, that the vizir himself was for a while thereby imposed on ; however, being uneasy at some contradictory orders he had received, he was resolved to examine the matter to the bottom, and know what sort of condition the Caliph was actually in, who had been so long concealed from the people, and had not even seen his ministers. To this end he conferred with Ben Touma, a famous physician, who had always had free access to the Caliph ; and the latter having assured him that the Caliph had quite lost his memory, that he was almost blind, and his understanding greatly impaired, the vizir engaged him to attempt making a discovery how it was possible for Nasser, in that condition, to write so much and so often as he did. The physician undertook the task ; and he soon found out, that the woman and the eunuch, by artfully counterfeiting the Caliph's hand-writing, made an ill use of his name to gratify their avarice, their ambition, and oftentimes their revenge.

This discovery cost the physician his life. It was soon known that he had disclosed all to the vizir ; and from that moment his destruction was resolved on. Two soldiers, who were hired for the purpose, laid wait for him ; and one night when he came out of the imperial palace, the assassins stabbed him with knives : but as he did not die on the spot, the offenders were discovered and put to death.

This

This event, which plainly discovered the NASSER. fraud that had been so long put in practice, Hegyra 622. might have proved fatal to the persons that Ch. ær. 1225. were the authors of it; but as the Caliph died in a short time after it happened, no further enquiry was made into the affair.

Nasser, worn out rather with distempers The death of than with old age, died at Bagdat in the 622d Nasser. year of the Hegyra, aged sixty-nine years, and in the forty-seventh year of his reign. No Caliph had so long possessed the throne before him. Although he had been at a very great expence in building, yet he left behind him an immense sum in ready money, without having ever given his subjects cause to murmur on account of taxes: in fact, he was so far from augmenting the rates and duties, that he suppressed many of them. For example, in the 604th year of the Hegyra, he issued a proclamation, by which he abolished the taxes which had been usually levied on goods and merchandizes sold by retail; and ordered, that no other duties should be demanded, but such customs as were paid for merchandizes sold by wholesale.

Such foreign merchants as traded to his dominions, had indeed no reason to be pleased with another proclamation, by which he declared and ordered, that for the future, the estate and effects of merchant strangers, who died in his territories, should belong to  
the

DHAHER. the crown. This law, according to Khon-Hegyra 622. demir, was the only blot that sullied the Ch. ar. 1225. lustre of this prince's reign. He was succeeded by Dhaher-Billah, his son.

## D H A H E R - B I L L A H.

### The FIFTY-FOURH CALIPH.

**T**HIS prince, as it were, only just shewed himself upon the throne. He was raised to it on the very day of his father's death; and in nine months afterwards he was carried off by a distemper, which put an end to the great designs he had formed for the happiness of his people.

Abul Pharagius relates, that Dhaher had been long detained in prison at the time Nasser died; but he does not assign any reason for such his imprisonment. Perhaps that prince had shewn some impatience on account of his father's having possessed the throne so long; and that the Caliph fearing, lest the ambitious spirit of his son should drive him to extremities, thought it most prudent to secure his person.

However that was, it is agreed that this prince was released from a prison in order to ascend a throne; and as he was then more than fifty years old, he said to those that brought him the news of his advancement,  
 “Methinks

"Methinks it is of little use to open shop DHAHER.  
in the close of day."

Hegyra 622.  
Ch. ær. 1225.

This prince began his reign in such a manner as afforded the most pleasing hopes of what would happen in the sequel. The kind of slavery in which his father was kept during the last years of his life; had occasioned many disorders in the state. Dhaheer removed them all on his accession to the crown, and enacted wise laws, by which the city of Bagdat was kept in such a state of order and tranquillity, as had not been seen there ever since the time that Nasser was deprived of the means of presiding over the affairs of government in person.

The new Caliph also provided for the embellishment of Bagdat; and amongst other things, he resolved to build a magnificent bridge over the Tygris, which would serve as well for an ornament to the city, as for the conveniency of the inhabitants: he accordingly began the work, but did not see it finished, and only the foundation was laid, when death snatched away that prince, after he had reigned about nine months.

He was extremely regretted by the people, who flattered themselves with the hopes of enjoying the most happy days under a prince, who seemed, by means of the misfortunes he had suffered, to have acquired those humane sentiments so rarely to be found amongst princes who have never tasted of  
adversity,



**MOSTANSER.** adversity, and which yet are so necessary to such as are destined to possess a throne.  
 Hegyra 623.  
 Ch. ær. 1226.

Dhaher died in the 623d year of the Hegyra, and was succeeded by Mostanser-Billah his son.

## MOSTANSER-BILLAH.

### The FIFTY-FIFTH CALIPH.

**M**OSTANSER inherited the throne and virtues of his father. He prosecuted the designs which that prince had formed for the happiness of his subjects; and as his reign was much longer, he had time to reap the fruits of his labour.

Mostanser  
 founds a col-  
 lege at Bag-  
 dat.

The new Caliph had a particular regard to the advancement of literature. With that view he erected a magnificent college at Bagdat, and appointed such persons to be masters there as were most remarkable for learning and wisdom; and he gained their good will by favours, and in particular by the marks of distinction he bestowed on them.

Hegyra 624.  
 Ch. ær. 1227.

He at the same time founded seventy five scholarships, with considerable stipends for the maintenance of as many students, with the title of pensioners, in that college: and with a view to raise an emulation, as well amongst the masters, as the scholars, he signified that he would not trust to the report  
 of

of others, but that he would come in person to hear the lectures and disputations, and see which of them distinguished themselves in the schools. MOSTANSER. Hegyra 624. Ch. æt. 1227.

He accordingly went thither ; but that neither the masters or the students might be constrained by his presence, he caused a covered passage to be made, by which he could go from his palace into a kind of gallery which looked into the public hall ; where he could conveniently see and hear all that passed, unperceived of any person.

This prince, who was so zealous and so attentive for the instruction of youth, was equally mindful to see justice administered, and to perform all religious duties ; nor did he forget the poor, on whom he most charitably bestowed his assistance. He was therefore adored by his subjects ; and the writers of his nation, as well poets as historians, have paid to him that tribute of praise which on account of his virtues he justly deserved.

Khondemir relates that Mostanser being one day in a gallery near the top of his palace, he perceived at a distance on the terraces of the houses belonging to some of the citizens, many garments which were hung out in the sun. The Caliph having asked his vizir the reason of it, that minister answered, that it was a precaution which some of the inhabitants were obliged to take, in order to celebrate the approaching festival of The Caliph's liberality to several citizens of Bagdat.

MOSTANSER.  
Hegyra 624.  
Ch. ar. 1227.

of the Beiram\* with greater decency; and that not being able to buy new cloathing on that occasion, they were forced to wash their old garments. Mostanser, greatly moved to see such an appearance of narrow circumstances amongst a people whom he wished to make completely happy, ordered money to be given to the most of them more than sufficient to new-cloath them. He even made use of a pretty extraordinary method to bestow part of his bounties. He ordered a large number of balls of fine gold to be cast, and caused them to be shot with a cross-bow on the terraces, where he had observed the garments to be hung up. This generous artifice, the effect of his liberality, proved a new motive for the celebrating with greater ardor the goodness and bounty of a prince so compassionate of the necessities of his subjects.

We can say nothing touching the military virtues of this prince, because he had no opportunity to shew them. Being a sovereign, like his predecessors, over an immense extent of country, like them also he

\* Beiram signifies a solemn feast. The Mussulmen have but two of them; the first, which falls out on the tenth day of the last month of the Arabian year, which is that of the pilgrimage, is called by the Turks Beiram Buiuk, the great Beiram. The second, which ends the fast of the month Tamadhan, and which happens on the first day of the month, or of the moon of Scheval, is named Beiram Kutschuk, or the little Beiram. It is commonly called the Easter of the Turks.

D'Herbelot. Bib. Orient. page 198.

was possessed of very little power: insomuch MOSTANSER. Hegyra 624. Ch. ær. 1227. that in all places, except in Bagdat; where he might freely enjoy all the prerogatives of royalty, he had no more than an empty title. Thus, for example, he was acknowledged as Caliph in Egypt; but he drew no other advantage from that dignity, save the giving investitures, and being named in the publick prayers. In other respects the Ajoubites or descendants of Salaheddin, commanded there as sovereigns, with the title of Sultan. On the other hand, the Caliphate had been violently shaken by the Khouaresmians, who failed in their attempts, only by means of the advantages gained over them by the famous Genghis-kan, a prince much more formidable to the Mussulmen than any enemy they had already been forced to dispute with.

But a piece of news which was at that time spread abroad, gave them hopes that they had no more to fear from that quarter. Genghis-kan, worn out with fatigue and old age, was just dead; unfortunately for the empire of the Caliphs, he left children behind him, to whom he transmitted his valour, his ambition, and moreover the inveterate hatred which he bore to the Mussulmen. For although he seemed to wage war indifferently on all places where he could hope to make a speedy conquest, yet he seemed thoroughly bent on the ruin of the religion of Mahomet. He destroyed the Mosques, The death of Genghis-kan.



MOSTANSER. burned the Korans, and slew without mercy the priests and doctors of the mussulman law.  
 Hcgyra 624.  
 Ch. 27. 1227.

That prince signalized his power from the provinces which are to the east of the Caspian sea, unto the country of the Russians; insomuch that his dominions extended over all the northern part of Asia, from China to Muscovy. He died in the seventy-fourth year of his age, and the twenty-fifth of his reign, and left several children, the chief of which were, Toucki Kan, Yactai Kan, Octai, and Tuli Kan. He chose a successor from amongst these. His choice did not fall on the eldest, but on the third, whom he thought the most capable of succeeding him.

Octai succeeds Genghis-kan his father.

Octai but too well justified the opinion his father had entertained of him. This young prince having resolved to tread in the steps of that conqueror, put himself at the head of his troops, and soon gained a great reputation for his exploits. And the fame of his achievements having been soon noised abroad, each potentate prepared for his defence against so formidable an enemy.

Alaëddin sends deputies to Octai to sue for his friendship.

Some amongst them strove to gain his friendship. The Sultan of Roum, or of Natolia, was one of the first that sent to him a solemn embassy. That Sultan was called Alaëddin, and was the chief of the only branch of the Selgiucidans which remained after the destruction of the two others.

others. He was a man of a distinguished MOSTANSER.  
 reputation, and reckoned one of the greatest Hegyra 624.  
 princes of the age; he therefore thought Ch. ær. 1227.  
 that by sending deputies to Octai, he should  
 easily gain his friendship. The embassa-  
 dors were very well treated; but the Sul-  
 tan was highly mortified at the answer they  
 brought back. That prince, after having  
 thanked him for his civility, offered to be-  
 stow on him a post at his court.

Gelaleddin, Sultan of Khouaresm, who,  
 as we have already said, was dispossessed of Hegyra 628.  
 his dominions, and so warmly pursued by Ch. ær. 1230.  
 Genghis Khan, could not submit to the tak-  
 ing such a step. On the contrary, though End of the  
 he was far from being so strong as the Sel- Dynasty of  
 giucidan, and consequently less able to face the Khoua-  
 Octai, yet he resolved to revenge himself resmiens.  
 on that prince, for the injury which Geng-  
 his Khan had done him. But this enterprize  
 was more bold than fortunate: he was dé-  
 feated by the Mogul prince; and not having  
 been able to obtain the succours which he  
 demanded of several potentates, in order  
 to continue the war, he was forced to retire  
 with all speed. He fled for refuge into  
 Mesopotamia, where having been pursued,  
 and even taken by surprize by the enemies  
 troops, he again found means to make his  
 escape. But he had no sooner freed himself  
 from captivity, than he had the misfortune  
 to fall into the hands of some robbers of

MOSTANSER. Curdistan, who slew him. By the death of this prince, the Dynasty of the Khouar-  
esmiens became extinct.

Hegyra 630,  
until 639.

Ch. ær. 1232,  
until 1241.

Oçtai con-  
quers all Ka-  
thai, or China.

I shall not give a particular account of the many conquests made by Oçtai during the course of his reign. I shall content myself with observing in general, that he considerably augmented the great inheritance which Genghis Kan his father had left him. He conquered all Eastern Kathai, and joining it to the Western part, which his father had subdued some years before his death, he formed the whole into one kingdom. Thus Kathai, that is, the province which we now call China, was almost intirely brought under the dominion of the Moguls.

Oçtai met with great resistance in making this conquest. Altoun Kan, who was king of the country, raised a formidable army on the first news he received of the approach of that prince; and having begun his march at the head of his troops, he came in fight of Oçtai, and offered him battle. It proved very unfortunate to the Kathaians. They were defeated, and for the most part cut in pieces; the residue saved themselves only by a precipitate flight. Altoun Kan being driven to despair, took refuge in Namkink\*

\* Now called Nankin; well known on account of the commerce carried on there by our East-India company.

his capital; and being resolved not to survive his misfortune, or run the risque of falling into the hands of an enemy who furiously pursued him, he shut himself up in one of his houses with his wives, his children, and his most faithful servants and officers; and having set fire to it, they were all burned together.

Octaï, who had not given over the pursuit of the Kathaïans, arrived soon afterwards, gave up the city of Namkink to be plundered, dispersed his troops over the whole country, and ravaged, in a terrible manner, the principal cities of that province. He then turned his arms against other countries; and having advanced as far as the banks of the Euphrates, he was dreaded in all parts, on account of his conquests and his cruelties. Thus he continued until his death, which happened in the 639th year of the Hegyra. He left his immense territories to Gaïuk Kan his son; and as that prince was then too young to take on him the government, Octaï put him under the tuition of Tourakinah-Kharoun, Gaïuk's mother.

Mostanser. Hegyra 630, until 639. Ch. ær. 1232, until 1241.  
The death of Octaï.

The death of Octaï caused great joy amongst the people of the West, who were filled with terror on account of the inroads made by the Moguls. Irak, Egypt, Mesopotamia, and even the empire of the Greeks, feared they were on the eve of falling a prey to those bold conquerors, who, led on by Octaï, had already attempted to make



**MOSTANSEER.** irruptions into Natolia, Egypt, Syria, and most of the neighbouring provinces. As to Irak, it was already in so much danger, that the outscouts of the enemies army had penetrated as far as Zancabad and Samarath, and had even fallen on the country round about Bagdat, where they had enriched themselves with plunder.

**Inundation of the Tygris.**

They were no sooner delivered from this scourge than they were visited with another not less terrible, and against which neither strength nor prudence could avail to help them. The Tygris overflowed to so great a degree, that Bagdat, and part of the province were almost entirely laid under water. This inundation greatly damaged most of the buildings; and some of the houses fell down and destroyed many people by the fall.

Whilst the mussulman empire was thus violently agitated by the incursions, and rapid conquests of the Tartars, it met with shocks almost as violent on the side of Egypt, the Sultans whereof had been almost continually at war, either with their neighbours, or with the christian princes, who still pursuing the design of the Crusade, continued in arms, with a view to take the Holy Land from the Mussulmen.

**Revolutions which happen to the Dynasty of the Ajoubites.**

The Ajoubites then reigned in Egypt and Syria; and although those sovereigns were of the same family, yet there was not a good harmony amongst them. It hath been shewn that Afdhal, the son of Salaheddin,

heddin, and lawful heir of that prince, was MOSTANSER.  
 deprived of his dominions, by Adel his un- Hegyra 630,  
 cle. And Adel dying in the 615th year until 639.  
 of the Hegyra, his territories descended to Ch. ær. 1232,  
 Malek-al-Camel his son, to the prejudice until 1241.  
 of Salaheddin's posterity; Malek-al-Azis,  
 grandson of that prince, and then the only  
 representative of that family, being possessed  
 of no more than the principality of Aleppo.  
 The residue of the immense dominions of  
 Salaheddin, was divided amongst the other  
 children of Adel, Camel's brothers. One  
 of them, who was called Malek-al-Moad-  
 ham, was Sultan of Damascus; another  
 named Malek-al-Afchraf was sovereign of  
 part of Mesopotamia, the residue whereof  
 was possessed by a third son of Adel, called  
 Malek-al-Modhaffer.

Thus without consulting the Caliph of  
 Bagdat, who had nevertheless been acknow-  
 ledged as lawful sovereign of those provin-  
 ces ever since the destruction of the Fati-  
 mites, they portioned out the several states,  
 either by force of arms, or by way of  
 treaty; after which they thought fit to send  
 to that prince to demand an investiture of  
 the dominions which they had thus taken  
 into their possession: and the Caliph was  
 forced to content himself with this mark  
 of their respect.

These several partitions which were made The Chris-  
 on the death of Adel, caused great divisions tians besiege  
 amongst the Mussulmen, and raised the Damietta,  
and take it.

MOSTANSER.  
 Hegyra 630  
 until 639.  
 Ch. ær. 1232  
 until 1241.

hopes of the Christians, who imagined they might on that account the better succeed in their design upon the Holy Land. Some-time before the death of that prince, a considerable number of Crusaders having embarked in order to reinforce the christian troops which were then in Egypt, landed safely at Damietta. Orders were forthwith issued to the Crusaders of the several nations which were then in that country, to march without delay to Damietta, in hopes that by taking the place they might open a way to the conquest of all Egypt.

Siege was therefore laid to that city ; and Adel happening to die soon after the commencement of the siege, the works were pushed on with the greater vigour, in hopes that the disputes, which would probably arise touching the right of succession to that prince, would prevent the Mussulmen from sending succours to the place. Malek al Camel, who is called by some historians Mélédin, having succeeded his father in the Sultanship of Egypt, appeared however at the head of an army, with a view to raise the siege of Damietta: but his attempts were fruitless ; and besides, as in all probability, his affairs were so circumstanced that he could not long keep the field, he endeavoured to put an end to the war, and to save Damietta, by offering very advantageous terms to the Christians.

He

He consented to restore the true cross, and MOSTANSER.  
to surrender the city of Jerusalem; to re- Hegyra 630  
lease all the Christians he had made captives, until 639.  
without ransom; and to advance such a sum Ch. ær. 1232  
of money as was sufficient to rebuild the until 1241.  
walls of that city which the Sultan of Da-  
mascus his brother had caused to be demo-  
lished some years before.

These proposals caused great discord in the  
camp of the Crusaders. Some were for ac-  
cepting them; and others, who thought they  
well knew the Sultan's character, asserted,  
that his sole aim was to deceive them, and  
gain time: the latter opinion prevailed; the  
Sultan's offers were rejected, and they soon  
ventured to make a general assault in the  
night-time, which proved successful. The  
Christians entered Damietta almost without  
opposition, upon the 5th of November 1219,  
and in the 616th year of the Hegyra.

This place remained only about two years Camel retakes  
in the hands of the Christians. Camel hav- Damietta  
ing assembled his troops from all parts, and from the  
prevailed on the neighbouring princes to join Christians.  
him against the Crusaders, he took the field,  
and without endeavouring to come to a battle  
with them, he employed his whole care in  
so closely investing the city, that they could  
not receive either provisions or other succours.  
Thus he reduced them in time to the greatest  
extremities; and at last the Christians were  
forced to capitulate, to avoid dying by hun-  
ger and want. The Sultan granted to them  
the



Mostanser. the most honourable terms, and a truce was  
 Hegyra 630 concluded for eight years. After which,  
 until 639. Damietta was evacuated and resigned up  
 Ch. ær. 1232 into the hands of Camel, the 8th of Sep-  
 until 1241. tember 1221, and the 618th year of the  
 Hegyra.

The Christi-  
 ans engage in  
 a new Cru-  
 sade.

The time of this truce was employed by  
 the Christians in making great preparations  
 for the recovery of the Holy Land. The  
 Crusade was again preached up over all Eu-  
 rope, and a great number of Christians soon  
 enlisted themselves for that service, and de-  
 parted for the East, where, as they were  
 told, they were to be joined by Frederick  
 the second, emperor of Germany, who was  
 to put himself at their head. Frederick had  
 actually undertaken to go on that expedition  
 at the very time Damietta was besieged by  
 the Mahometans ; but he had always de-  
 clined the performance of his engagement  
 on various pretences, and did not resolve to  
 depart until the truce was almost expired :  
 and it was high time he arrived there ; for  
 the Crusaders being wearied out with wait-  
 ing so long for him, were resolved to break  
 the truce, to prevent the ardour of the sol-  
 diers from being abated.

When the emperor arrived there, the Cru-  
 saders had already fortified Cefarea, and  
 some of the neighbouring castles, and were  
 actually at work in repairing the fortifications  
 of Joppa, in order afterwards to attack Je-  
 rusalem. The Sultan Camel seeing these

preparations, took also measures on his part ; MOSTANSER.  
 he came and encamped with his troops near Hegyra 630  
 Gaza, and the Sultan of Damascus, his ne- until 639.  
 phew, fixed his quarters in the neighbour- Ch. ær 1232  
 hood of Naplousa. until 1241.

These great preparations seemed to portend the approach of a bloody battle ; but all differences were amicably adjusted by the measures which the emperor took immediately after his arrival. That prince at first made a shew of approving the resolution formed by the Crusaders, of endeavouring to become masters of Jerusalem. He also seemed to approve the works which had been made at Cefarea, and those which were then in hand at Joppa : he even went to that place with some of the principal christian lords ; and his conversation, like theirs, turned chiefly on the siege of Jerusalem.

But whilst he seemed thus intent only on war, he made an application to the Caliph, The emperor Frederick concludes a treaty with Camel. which was attended with success. He sent to him two trusty persons with presents for that prince ; and he gave him to understand that he did not come with a view to make conquests in his dominions ; that on the contrary he was desirous of cultivating a friendship with him ; but as the kingdom of Jerusalem belonged of right to his son \*, it was

\* This prince was called Conrade : he was son to the emperor Frederick, by Yolande, daughter of the count de Brienne king of Jerusalem, whom he married in 1223. That princess

**MOSTANSER.** WAS no more than reasonable that it should  
 Hegyra 630 be surrendered up to him, on conditions  
 until 639. which might be agreed on without blood-  
 Ch. ær. 1232 shed.  
 until 1241.

Camel listened to the propofal, and returned a very civil answer. He sent valuable presents to the emperor, and seemed ready to enter into a treaty. From that time regular conferences were held; and at last, after a negociation, which was conducted with the utmost secrecy, articles were agreed on, by which the Sultan consented to resign up the city of Jerusalem to the emperor, on condition the mosque erected there should not be touched; that the Mussulmen should enjoy the free exercise of their religion in the mosque, and should keep the keys thereof; and that they should not be prevented from going on a pilgrimage to Bethlehem; and that if a dispute happened between two Mussulmen, they should be convened only before judges who were of their own religion; that there should be a truce for ten years, during which the emperor should engage to lend no assistance to the Christians in case the war should be renewed; and that if any of the Christians should contravene the agreement in question, the emperor should be obliged to join with

princess being sole heirefs to her father, her title to the kingdom of Jerusalem became vested in the emperor; besides, the count resigned up to him all his right and title to that kingdom, upon condition only that he should enjoy it during his life.

the Sultan in his defence. There were MOSTANSER.  
 many other articles of the same nature, Hegyra 630  
 which were respectively signed on Sunday until 639.  
 the 18th day of February 1229, in the Ch. ar. 1232  
 627th year of the Hegyra. until 1241.

This treaty, by which the Christians re- The Crusaders  
 gained possession of Jerusalem, and of all disapprove the  
 the territory commonly called the Holy treaty.  
 Land, was nevertheless highly disapproved  
 by most of the Crusaders, as well because  
 the emperor had treated without the con-  
 currence of the other lords of the confede-  
 racy, as for that he was not capable, as they  
 asserted, of acting in the name of the chris-  
 tian princes, by reason he had been excom-  
 municated. In fact, the pope irritated at  
 the pretences used by this prince to delay his  
 departure, at the time they closely pressed  
 him to go into the East, had solemnly ful-  
 minated sentence of excommunication against  
 him. In consequence of which, the bishops,  
 who had engaged in the Crusade, would not  
 communicate with him, and refused to be  
 present at his coronation in Jerusalem.

The emperor, regardless of their non- Frederick  
 compliance, took possession of Jerusalem on takes posses-  
 the 17th day of March; and the next day, sion of Jeru-  
 which was the third Sunday in Lent, he salem.  
 went with great pomp and ceremony to the  
 church of the Holy Sepulchre, accompanied  
 by such of the nobility as were in his in-  
 terest, where he took the crown himself  
 from the altar, and placed it on his own  
 head,



**MOSTANSER.** head, there not being one bishop present to Hegyra 630 crown him. In a short time he departed until 639. from that city and went to Acre; from thence Ch. ær. 1232 he returned to his own dominions, where until 1241. some important affairs called for his presence.

Thus Jerusalem returned again to the hands of the Christians; but as the emperor left it without giving orders to repair the fortifications of the place, they were masters of it only in appearance, or rather, they held the city in common with the Mussulmen; insomuch that neither the one nor the other seemed to have a superiority there.

The pope writes to the Sultan of Damascus, and to the Caliph of Bagdat.

This truce was pretty punctually observed; so that the Christians and Mussulmen lived for a time, without having any disputes with each other. They took advantage of this juncture to strive to establish Christianity in that country. The pope then in St. Peter's chair, sent missionaries thither, with letters of recommendation to the Sultan of Damascus: he also wrote to the Caliph of Bagdat; and both those letters contained ample proofs of the truths of the christian religion: he at the same assured them, that in exhorting them to embrace Christianity, he had nothing in view but to procure them eternal bliss; and that if they should be converted, they need not fear a diminution of their temporal power.

These exhortations were of no effect; and indeed there was no room to hope they should

should be able to make such princes converts to Christianity, whose dominions they were endeavouring to take away by main force, and against whom they were even then making fresh preparations; for at that very time they were labouring in Christendom to bring about a new Crusade.

But what is most extraordinary on this occasion is, that the Sultan of Iconium, although a Mussulman, sent deputies to the pope, to prevail on him to promote that enterprize. It was Alaëddin, a Selgiucidan prince (called in history by the several names of the Sultan of Roum, of Natolia, or of Iconium) the same that received so haughty an answer from Octai, at the time he sent to congratulate him on his accession to the crown. As the Tartar, notwithstanding his lofty behaviour, had promised his friendship to Alaëddin, the latter thought he need not fear any incursions from his troops; he therefore quarrelled with the Sultans of the house of Ajoub, against whom he declared war, and seized some of the towns belonging to them. The great desire he had to see those princes deprived of their dominions, induced him to apply to the pope, whom he looked on as the Caliph of the Christians; and he sent, as his ambassador, one of his subjects named John Cabra, who professed the christian religion.

His design was to stir up the Christians of the West, to make a bloody war on the Sultans

MOSTANSER.  
Hegyra 630  
until 639.  
Ch. ar. 1232  
until 1241.

Alaëddin solicits the pope to prosecute the war against the Ajoubites.

Mostanser. tans of Egypt and Syria ; and he promised  
 Hegyra 630 his holiness to assist the Christians with all  
 until 639. his forces, or at least to facilitate the entire  
 Ch. ær. 1232 recovery of the city of Jerusalem, and all  
 until 1241. that belonged thereto. It should seem that  
 this prince had also a design of establishing  
 the christian religion in his dominions ; for  
 he desired the pope to send him a nuncio  
 with all possible speed. The pope returned  
 him a very obliging answer, by a letter dated  
 the 20th day of March 1235, and promised  
 fully to comply with his request ; but this  
 design proved abortive by the death of the  
 Sultan, which happened in the 634th year  
 of the Hegyra, and the 1236th of the Chris-  
 tian æra.

The death of  
 Alaëddin.

Although this Sultan had greatly mal-  
 treated the Christians on many occasions,  
 yet, since they had declared war against the  
 Ajoubites, they were inclined to enter into  
 engagements with him, and relied greatly  
 upon his assistance, which they hoped would  
 facilitate the conquest of Palestine : but that  
 prince dying, they were forced to depend on  
 their own strength, and to labour with new  
 vigour, in order to induce the people to give  
 speedy assistance to the Crusaders that were  
 in Syria.

At last they assembled together a consi-  
 derable number of Frenchmen and Ger-  
 mans, who immediately departed for the  
 East, having at their head some lords of the  
 highest quality. This body of troops might  
 have

have proved very serviceable to the christian cause, if they could have reached Palestine, according to their first destination; but the great troubles which had long prevailed in Constantinople, were the cause that not the least advantage was derived from this expedition.

MOSTANSE.  
Hegyra 630  
to 639.  
Ch. ær. 1232  
to 1241.

These troubles began at the time that Alexis the third seated himself on the throne of Constantinople, after having driven out Isaac Angelus his brother, whom he deprived of his eye-sight. The usurper having soon rendered himself despicable, on account of his debauchery and neglect of the affairs of the government, Alexis, the son of Isaac, made use of that juncture to endeavour to replace his father on the throne. To this end he implored the assistance of some of the princes of the Crusade, who were on their march to the Holy Land with their troops. Being moved by the intreaties of Alexis, they turned towards Constantinople, pulled the usuper from the throne, and replaced Isaac thereon: however, as he was deprived of his sight, and consequently was not fit to make his appearance in publick, or to transact the business of the state, they appointed Alexis his son to be his colleague, and crowned him accordingly.

The Chris-  
tians fix Isaac  
Angelus on  
the throne of  
Constantino-  
ple.

These princes were obliged, out of gratitude, to shew great favour to the Crusaders in Constantinople. The latter made an ill use of it, and soon rendered themselves so odious, that the people being unable to ob-



**MOST ANSER.** tain justice from the emperors, were, by insensible degrees, inclined to a revolt; and at last it burst forth, when a prince, even of the family of the emperors, thought fit to head the mutineers.

Alexis Ducas  
dethrones  
him, and is  
proclaimed.

It was Alexis Ducas, surnamed Murtzufflius. In the first place he seized Alexis, put him in chains, and threw him into prison; soon after which he strangled him with his own hands, and caused himself to be proclaimed emperor. As to Isaac, he died at the beginning of this revolution, either of fear, or, as some authors assert, of poison given him by Murtzufflius.

Latin emperors  
established at  
Constantinople.

The Crusaders not being strong enough to remedy these disorders, demanded assistance of their allies, and attacked the usurper in his capital; therefore they besieged Constantinople, took and plundered it, and then placed on the throne Baldwin earl of Flanders. The Greeks resolving to have a prince of their own nation, proclaimed Theodore Lascaris to be emperor. Thus there were two emperors, one on each side, which caused a continual war.

After the death of Baldwin, Henry his brother ascended the throne; and that prince having left no children, the French, Venetian, and Italian nobles, appointed as his successor Peter de Courtenai, the son of Peter of France, and Isabella de Courtenai, and grandson of Lewis the great king of France. Robert his son succeeded him, and after

having reigned some years, left the crown MOSTANSER.  
 to Baldwyn his son : but as that prince was Hegyra 630  
 then only nine years old, they appointed for to 639.  
 him a tutor, whom they also associated in Ch. ær. 1232  
 the empire. to 1241. The advanced age of this col-  
 league gave room to believe that he would  
 not stand in the way of Baldwyn, when  
 he should arrive at full age ; it was John de  
 Brienne, then fourscore years of age. They  
 conferred this crown upon him by way of  
 making him amends for that which he lost,  
 when Frederick emperor of Germany de-  
 prived him of the kingdom of Jerusalem.  
 It has already appeared, that by the treaty  
 between Frederick and the Sultan Camel,  
 the former obtained a cession of Jerusalem,  
 of which he possessed himself, without re-  
 garding his engagements with the prince  
 who had a right to that crown.

The person who was then emperor on the  
 side of the Greeks, was called John Ducas  
 Vataces. He was son-in-law to Theodore  
 Lascaris, who appointed him to be his suc-  
 cessor at his death. That prince made seve-  
 ral attempts to become master of the throne ;  
 amongst others, he entered into a league  
 with the king of the Bulgarians, who had  
 sided, until that time, with the princes of  
 the Crusade : this desertion proved highly  
 prejudicial to their affairs ; however, they  
 bore up against Vataces and his ally, and  
 even destroyed their fleet, when they ap-  
 proached

MOSTANSER. proached Constantinople, in order to besiege  
Hegyra 630 it.

to 639.

Ch. ær. 1232

to 1241.

But after a war of many years continuance, Baldwyn, who was then old enough to assume the reins of government, finding the number of his troops considerably diminished, sued to the pope, and to the christian princes: he even went into France to solicit for assistance against his enemies. A Crusade was immediately published in his behalf; or rather, they proposed to divide the forces which were destined for the Holy Land; and part of them were ordered to march to Constantinople, at the same time that the residue went into Palestine. Thus, instead of forming one Crusade strong enough to prevail either in Greece or Syria, they formed two weak ones, neither of which was attended with success: besides, dissensions arose amongst the Crusaders, and by reason thereof no considerable enterprize could be undertaken; and the whole ended in the making some incursions into the musulman territories, in which they lost many men, without reaping any other advantage than that of ruining their country, and cruelly plundering all they could lay their hands on. Another truce was now agreed on between the parties, which they were forced to conclude, in order to make preparations for defending themselves against the Moguls and Tartars, who, like an impetuous

ous torrent, threatened soon to inundate all MOSTANSER.  
 that part of the East. The death of Octai Hegyra 630  
 their emperor, which happened, as I have to 639.  
 already observed, in the 639th year of the Ch. ær. 1232  
 Hegyra, seemed for a while to appease the to 1241.  
 tempest; but in the following year they re-  
 newed their inroads with their wonted fury,  
 and spread terror even to the uttermost parts  
 of the East.

This was the last year of the life and reign Hegyra 640.  
 of Mostanser. He died at Bagdat in the Ch. ær. 1242.  
 fifty-ninth year of his age, and the seventeenth The death of  
 year of his reign. He was greatly regretted Mostanser.  
 by his subjects; and indeed they lost in him  
 an affectionate father, who loved them like  
 children, and who always strove to promote  
 their happiness. All parts resounded with  
 the praises they bestowed on his goodness,  
 his clemency, and above all his liberality.

An Arabian history, intituled Tarikh-al-Ab-  
 bas, that is to say, The chronicle of the  
 Abassians, contains a passage which gives a  
 high idea of that prince's generosity. The  
 author relates, thar Mostanser going one day  
 with an old courtier to visit the place where  
 his treasures were locked up, found a cistern  
 full of gold and silver; and pleased with  
 the discovery, he cried out in a transport,  
 "Would to God I may live long enough to  
 make a proper distribution of all I have found  
 in this vessel."

The person that accompanied him, ap-  
 pearing to smile when he heard these words,



MOSTANSER. the Caliph desired to know the cause of it?  
 Hegyra 640. The courtier answered, " I well remember  
 Ch. ar. 1242. that I one day accompanied the Caliph Nasser your grandfather to this place, at which time the cistern wanted almost two yards of being full : that prince, from a sentiment very contrary to that you have just now shewn, cried out, "Would to God I may live long enough to fill it !" Nasser was indeed a great lover of money, and always carefully laid it up ; whereas, Mostanser's greatest pleasure was to distribute it bountifully.

That prince left his crown to the unhappy Mostazem his son, in whose time that great revolution happened, which proved the destruction of Bagdat, and the downfall of the empire of the Abassians.

Learned men  
 that appeared  
 during the  
 reign of Mostanser.

During the reign of Mostanser many learned men appeared, amongst whom they gave the pre-eminence to the famous doctor Al-Eman-Phalcrocin-Tazis. He was one of the greatest scholars that the mussulman empire ever produced. He brought up many disciples, who, by acquiring a great reputation, increased still more their master's fame. This learned man wrote many treatises on all parts of philosophy.

Several Christians also who were physicians, distinguished themselves not only in the art of medicine, but also in other the most sublime sciences. Such as Hasnum, a physician of Roha, or Edeffa ; Jacoub ebn Sakland, a physician of Damascus ; and  
 Abou

Abou Salem, commonly called by the name **MOSTAZEM**. of Ebn-Caraba. This last was a native of <sup>Hegyra 640.</sup> Malatia in Armenia : he settled at the court <sup>Ch. ær. 1242.</sup> of Alaëddin, a Selgiucidan prince, Sultan of Iconium ; and having incurred his master's displeasure, he poisoned himself.

## M O S T A Z E M - B I L L A H.

The FIFTY-SIXTH and last CALIPH.

**T**HIS prince was proclaimed Caliph on the very day his father died. Far from <sup>The character of Mostazem.</sup> imitating the great prudence, goodness, and moderation, which had been shewn by Mostanser, and had gained him the love and veneration of the people, the weak Mostazem disgraced the throne by qualities diametrically opposite. Being fond of pleasure, and trifling amusements, to which he entirely devoted himself, he totally neglected the business of the state, which this effeminate prince looked upon to be beneath a sovereign, and which he left in the hands of his vizir, and of his mistresses.

Such was the beginning of Mostazem's reign ; and the people were by so much the more discontented with his conduct, as they had just lost a prince of a very different character. The veneration they bore to whose memory, did indeed prevent them from coming to extremities with his son ; but they

MOSTAZEM. so plainly shewed their displeasure, and even  
 Hegyra 640. their contempt, that Mostazem could not  
 Ch. ar. 1242. possibly be ignorant of their sentiments.

He introduces  
 many new  
 customs.

He thought he should sufficiently remedy this, and regain the good-will of the people, by affecting to use great pomp; he also began not to appear publickly so often as usual, and to render access to his palace somewhat more difficult, by prescribing a ceremonial, which obliged all such as entered there to submit to some very strange formalities, which accordingly produced the desired effect.

That prince fixed a stone at the fill of his palace gates, and found means to procure honours to be paid to it as great as those paid to the famous black stone at Mecca. He caused a piece of black velvet to be fixed at the height of a man, to one of the windows which faced the entrance. And all persons were forced to kiss both the velvet and the stone, before they could gain admittance. This ceremonial was at first thought to be very ridiculous; but it was submitted to, and at last the custom was considered as an act of devotion.

Mostazem having thus procured veneration to be paid to his palace, whilst his person was held in great contempt, he next resolved to fix the eyes of the people upon himself, and even cause them to pay him great respect. To this end, when he went out of the palace, he was always attended  
 by

by a gallant and numerous train. Besides, MOSTAZM.  
 he never appeared abroad bare-faced ; but Hegyra 640.  
 was covered with a veil, which made the Ch. ar. 1242.  
 people more desirous of seeing him ; inso-  
 much that on this account, as well as by  
 reason of the fine appearance of the proces-  
 sion, there was always a great crowd of  
 people on the way he came : and so great  
 was the vanity of Mostazem, that he looked  
 on this concourse of the inhabitants as a  
 proof of their reverence and regard for his  
 person. Thus that prince, intirely mistak-  
 ing his duty, ridiculously thought he well  
 performed it by a vain pomp, and neglected  
 one of the principal parts thereof, namely,  
 the striving by his good conduct and ex-  
 ample to gain the hearts of the people.

But spight of his shameful indolence, Nassereddin  
 affairs were well conducted during the first supplies the  
 years of his Caliphate. Through an ill judged want of care  
 pride or an aversion to business, he intrust- and activity  
 ed all things to the management of his in the Caliph.  
 vizir. It happily fell out that the person  
 then in possession of that office performed  
 it with the utmost care and uprightness.  
 He was a Mussulman named Nassereddin,  
 who had for many years enjoyed the highest  
 reputation. He had been vizir to the pre-  
 ceding Caliph, and Mostazem continued  
 him in that office on his accession to the  
 throne. As this officer was indefatigable  
 in business, he proved very serviceable to  
 that prince, who chose to avoid the trouble  
 of



MOSTAZEM. of it : he therefore alone sustained the whole weight of affairs, and kept them on the same footing as they were during the late Caliph's reign, until the time of his death, which happened soon, to the great misfortune of the people. That minister died in the second year of Mostazem's reign, and was immediately succeeded by a man of a very different character.

Mouiaeddin  
succeeds him  
as vizir.

This new minister was called Mouiaeddin-al-Cami ; a name fatal to the house of Abbas, whose ruin was the effect of this minister's treachery. However, for some years, he took no steps contrary to the interest of his sovereign and the nation ; he even seemed desirous of treading in the steps of his predecessor ; insomuch that during some years no great disturbances arose in Bagdat.

Affairs were nearly in the same situation both in Egypt and Syria : but a change soon ensued ; for they were on the point of being attacked by very formidable enemies. The Moguls and Tartars, having renewed their incursions, these countries were greatly alarmed on a report which was spread, that they must soon expect a visit from those fierce enemies. Their fears were dissipated when intelligence was brought that the storm had fallen in a more distant region : but they soon received advice of the arrival of new enemies.

Bad success of  
a new Crusade.

The christian princes had disembarked at the port of Acre, and were preparing to open the campaign. They would have been

been much more formidable, if they had MOSTAZEM.  
 not imprudently divided their troops: but Hegyra 642.  
 part of the Crusaders, as we have already Ch. ær. 1244.  
 said, having marched to Constantinople, to  
 assist the emperor Baldwin, the troops that  
 came into Syria were not numerous enough  
 to carry on the war with success.

Although the princes of the Crusade were  
 already weakened by this partition, yet they  
 again subdivided their troops, and were not  
 sensible of the imprudence of that step, until  
 it was too late to prevent the ill consequences  
 of it. The army having marched in a body  
 towards Ascalon, the duke of Burgundy,  
 and some other of the chief lords, with a  
 considerable detachment under them, went  
 towards Gaza, which they looked upon as  
 a certain and easy conquest. But Malek-  
 Saleh, Sultan of Egypt, having come up  
 with them, gave them battle, and totally  
 routed their troops. The remainder of the  
 army which was in the neighbourhood of  
 Ascalon, marched back again, and sheltered  
 themselves under the walls of Acre. Thus  
 the great preparations which had been made  
 for this Crusade, ended with the loss of a  
 battle: and this was followed by a treaty,  
 not less disgraceful to the Christians than the  
 defeat they had so lately suffered, through  
 their own imprudence.

They treated with the enemy, but were  
 divided into two parties. Some of them  
 made a truce with the Sultan of Damascus;  
 and

**MOSTAZEM.** and others concluded a truce with Malek-  
**Hegyra 642.** Saleh Sultan of Egypt. And they even sti-  
**Ch. ær. 1244.** pulated to assist the latter against the Sultan  
 of Damascus. This extraordinary treaty  
 being concluded, the christian princes, for  
 the most part, thought they had done enough:  
 they therefore embarked at the port of Acre,  
 and returned to their own country.

The great divisions which had long reigned  
 between the Templars and Hospitalers were  
 the cause of this disorder: for it is certain,  
 that if there had been a good understanding  
 between them, and they had acted in concert,  
 they might have made advantage of  
 the quarrel which had arisen between the  
 two Sultans, and fought them with the  
 greatest prospect of success. And this they  
 might the more have depended upon, as  
 they were sure of receiving new reinforcements  
 from the English, who were going  
 with all speed to the assistance of the Cru-  
 saders.

The earl of  
 Cornwall  
 brings suc-  
 cours to the  
 Crusaders.

They actually arrived; but the treaties  
 were first concluded: insomuch that Rich-  
 ard earl of Cornwall, who commanded the  
 English Crusaders, had the mortification to  
 find that he had taken much pains to no  
 purpose. He vainly strove to reconcile the  
 differences between the knights Templars  
 and the Hospitalers: the hatred they bore  
 towards each other was too intense ever to  
 be extinguished. Finding therefore that  
 there was no probability of undertaking any  
 enterprize

enterprize with success, he resolved to re-  
turn. In the interim, the Sultan of Egypt  
having offered to treat with him, and to  
grant fresh advantages to the Christians, that  
prince complied. This negociation was  
managed by the Hospitalers. As they were  
apprehensive that Richard would side with  
the Templars, and consequently with the  
Sultan of Damascus, they prevailed on the  
monarch of Egypt to anticipate him; and at  
the same time advised the English prince  
to listen to the Sultan's proposal.

A new truce was therefore concluded, by  
which it was stipulated that in the first place,  
each party should release their prisoners taken  
at the battle of Gaza, and that the Christians  
should enjoy some lands in Palestine, which  
were then in possession of the Sultan. This  
treaty being signed, Richard departed from  
the East, having left some troops to strengthen  
the garrisons of the Crusaders in that country.  
Such was the situation of affairs in Egypt and  
Syria in the 639th year of the Hegyra, and  
the 1241st of the Christian æra, at which  
time Richard earl of Cornwall set sail for  
England.

From that time until 642 nothing memo-  
rable passed in those regions; however, they  
continually stood on their guard on account  
of the Tartars and Moguls, whose arrival  
they continually dreaded. A body of troops  
of that nation had entered Khouarefm, and  
committed such ravages that the people of

MOSTAZEM.

Hegyra 642.

Ch. ær. 1244.

He signs a  
treaty with  
the Sultan of  
Egypt.

The Khoua-  
refmians esta-  
blish them-  
selves in Pale-  
stine, and  
drive out the  
Christians.



MOSTAZEM.  
Hegyra 642.  
Ch. ar. 1244.

the province, being no longer able to subsist there, quitted their country; and having wandered about for a while, they came into Egypt to seek a place of habitation. They sued to the Sultan for a portion of land to be given to them for that purpose. That prince lent a favourable ear to their request; but as he did not chuse to have them for so near neighbours, he proposed it to them, that they should go into Palestine; he even invited them to settle there, and promised to assist them against all opponents whatsoever. He did not regard his breach of the treaty, by which he had yielded up to the Christians the lands he possessed in that country; his view was to make friends of the Khouaresmians, and thereby as it were to put a curb upon the Sultan of Damascus, and such of the Christians as were in alliance with that prince.

This step proved prejudicial to the Christians alone. The Khouaresmians having made an irruption into Palestine, advanced even as far as Jerusalem, before any the least intelligence arrived of their march. The Christians implored the assistance of the Sultan of Damascus, and the rest of the Mussulman princes who were interested in preventing those vagrant people from establishing themselves in Palestine; but having received only bare promises, their towns being unfortified; and besides, the Crusaders not being numerous enough to oppose the  
new

new comers, they resolved to abandon Jerusalem, and to seek a refuge amongst the Christians who were possessed of more remote places.

MOSTAZEM.  
Hegyra 642.  
Ch. ær. 1244.

Those fugitives, in number about six thousand, took the road to the mountains, carrying with them all their effects. They entertained hopes, that if they could avoid the Khouaresmians, they should be safe from the rest of the Mussulmen, by means of the truce they had signed with the Sultan; but unhappily they met with a very different treatment. The love of plunder prevailing over the faith of treaties, the Mussulmen fell on the Christians, killed part of them, and made slaves of the rest, whom they sold to other Mahometans.

A numerous detachment of the same Christians having left the main body, to march through the plain of Rama, fell in with the Khouaresmians, who cut the whole party in pieces, except about three hundred men, who were so lucky as to escape from the slaughter. Such of the Christians as were unable to leave Jerusalem, and had fled to the church of the Sepulchre, as to a sure asylum, met with the like treatment. The Khouaresmians were no sooner masters of Jerusalem, than they furiously entered that church, and butchered all the Christians they found there on the very altar. After which they demolished part of the Holy Sepulchre, broke in pieces the marble with which  
it

MOSTAZEM. it was lined, and preserved only the pillars,  
Hegyra 642. which they sent to Medina to adorn Maho-  
Ch. ar. 1244. met's tomb. From thence they went to the  
church of Calvary, which they defiled in a  
most extraordinary manner, and destroyed  
the tombs of Godfrey of Bouillon, and such  
of his successors as were interred there.  
They also committed the greatest excesses at  
Mount Sion, in the temple, in the church  
of the valley of Jehosaphat, in which is the  
sepulchre of the Virgin Mary, and ended  
their profanations with the church of Beth-  
lehem, and the grotto of the nativity. All  
these particulars are extracted from a letter,  
which was written by Robert patriarch of  
Jerusalem, Henry archbishop of Nazareth,  
and other prelates, to the bishops of France  
and England: it is dated from Acre the  
25th of November 1244.

So soon as the news of this misfortune  
reached the ears of the princes of the Cru-  
sade, they assembled their troops, and join-  
ing the Sultan of Damascus their ally, they  
began their march to oppose the Khouaref-  
mians, and prevent them at least from plun-  
dering the rest of the country. The latter,  
on their part, prepared for a vigorous de-  
fence: they went and encamped before  
Gaza, where they waited for the succours  
which the Sultan of Egypt had promised to  
send them; so soon as this reinforcement ar-  
rived, they marched up to their enemy. A  
bloody battle ensued, in which the Mussul-  
men

men in alliance with the Christians were MOSTAZEM.  
 broken and put to flight. The Crusaders Hegyra 642.  
 soon underwent the same fate; for having Ch. ær. 1244.  
 attempted to make head against the Khou-  
 arefmians, and the troops of the Sultan of  
 Egypt, they were borne down by numbers,  
 and almost entirely cut in pieces, except a  
 few, part of which made their escape, and  
 the residue were made slaves.

After this defeat, the victorious Khou-  
 arefmians came and encamped in the neigh-  
 bourhood of Acre, and made incursions over  
 the whole country, exacting contributions,  
 which until that time had belonged to the  
 Christians. The Crusaders were reduced to  
 so deplorable a situation, that, excepting  
 some fortresses which they were still able to  
 defend, they ran a risque of losing all that  
 they possessed in Syria.

This disaster having filled all Christendom  
 with consternation, the pope wrote to all the  
 princes in Europe, to prevail on them to un-  
 dertake a new Crusade. A general readi-  
 ness appeared amongst them of assisting the  
 Christians in the East; and yet, almost three  
 years passed before any steps were taken to carry  
 into effect so important a design: and when  
 the time came which was appointed for the  
 march of the succours, St. Lewis of France  
 was the only European monarch that de-  
 parted for the Holy Land.

Some of them engaged on the side of Hegyra 645.  
 Baldwin the second, emperor of Ch. ær. 1247.  
 Constantinople.



MOSTAZEM.

Hegyra 645.

Ch. ær. 1247.

tinople, who stood in need of their assistance, in order to ascend his throne, which was then possessed by John Vataces, as we have already observed : others, espousing the quarrel which then subsisted between the pope and the emperor Frederick, engaged themselves in the Crusade which that pontiff had published against Frederick. The king of France being therefore the only sovereign that remained to take the conduct of the principal Crusade, he quitted his kingdom ; and about the close of the year 1248, arrived at Cyprus, where he waited for his fleet and the rest of his troops.

Hegyra 646.

Ch. ær. 1248.

Hegyra 647.

Ch. ær. 1249.

St. Lewis

makes a descent in Egypt.

That prince, having been joined by his whole force, departed from Cyprus the 13th of May 1249 ; and, instead of sailing immediately to Palestine, he chose rather to attack the Sultan of Egypt directly in his own dominions. He caused his fleet to steer to Damietta, with a design to besiege that place ; but he was not put to the trouble of undertaking it. That monarch having made a descent with his troops in sight of the Mussulmen, the latter retired after a slight resistance ; and the Christians were amazed to hear, in a short time, that their enemies had abandoned the place during the night.

The king thus took possession of it without any difficulty ; after which he proposed to attack Cairo, then the capital of that country : but as the inundation of the Nile was then approaching, he deferred the expedition

pedition until the end of the summer, when the waters should be withdrawn. It was in the month of November that this prince began his march from Damietta to go to Cairo ; but he was first desirous of attacking the Mus-fulmen, who were encamped at a place called Mansourah\*.

MOSTAZEM.  
Hegyra 647.  
Ch. ær. 1249.

Whilst he was on his march he was informed that Saleh, Sultan of Egypt, was dead. He was succeeded in the throne by his son Touranschah, otherwise called Malek al Moadham, who was then in Mesopotamia. During his absence Schagr-Aldor, his mother, took charge of the government, and appointed the Emir Fakareddin to be general of the troops which were at Mansourah.

The French were a long time prevented from reaching that place, on account of a canal drawn from the Nile, which separated the two armies. They strove to make a causeway in order to cross it ; but the Mus-fulmen repulsed the workmen, and destroyed the works they had begun : thus they were stopped until the month of February in the next year, when the French having discovered a ford, they surprised the enemy in

Hegyra 648.  
Ch. ær. 1250.

\* Mansourah is a city which stands on the Nile, at a place where that river divides into two chief branches. It was founded by Almanfor Billah, the third Caliph of the house of Fatima, from whom it received its name. It was restored and fortified by Malek al Camel, Sultan of Egypt, to cover the country from the incursions of the Christians, from whom he retook Damietta, which they had seized in the 613th year of the Hegyra.

MOSTAZEM.  
Hegyra 648.  
Ch. ær. 1250. their camp, and killed a great number of them, amongst others Fakareddin their general : but some lords who were headed by Robert count of Artois, the king's brother, having advanced to Mansfourah, they were furrounded and cut in pieces by the Saracens.

The French  
army is de-  
stroyed, and  
the king taken  
prisoner.

The French army was not in a condition of revenging their death : sickness began to appear among the troops ; the king himself was seized with it, insomuch that for a while they were forced to remain totally inactive. In the mean time the new Sultan arriving at Mansfourah, his presence, and the troops he brought with him, raised the courage of the Mussulmen, whilst on the other hand consternation daily augmented in the French camp. The king finding that his army continually diminished, and being likewise unable through want of provisions to remain any longer in his camp, he resolved to return to Damietta without delay ; but it was now too late : the Mussulmen attacked the French whilst they were retreating, and made a terrible slaughter of them. The king, who was sick of the same distemper which had seized his troops, having remained with a few of his attendants, was carried to a neighbouring town, where he was so ill, that it was thought he could not survive that day ; however he recovered a little, and the enemy having almost at the same time entered the place which  
he

he had chosen for his retreat, he had no remedy left; but was forced to yield himself up a prisoner, together with all his subjects that were about him.

MOSTAZEM.  
Hegyra 648.  
Ch. ær. 1250.

That prince was conducted to Mansfourah, where they put him in chains; but as he was sick, and as it greatly behoved the Saracens to preserve the life of so important a prisoner, an Arabian physician administered a potion to the king, which soon restored him to health. Thus ended that great enterprize, and all the pleasing hopes at once were dashed which had been entertained of its success.

In a few days after the king was made prisoner, the Sultan taking advantage of that event, in order to recover what the Christians had deprived him of at the beginning of the campaign, offered to grant a truce to the Christians, on condition that Damietta should be given up to him, and moreover, that he should be indemnified for the expences of the war, reckoning from the day the Crusaders made themselves masters of that city. The king, plainly seeing that in the present confusion of affairs, the troops which were in garrison at Damietta, would not be able to defend that place against a victorious enemy, consented to the Sultan's demands, in consequence whereof a treaty was concluded, which contained the following articles:

A treaty between the king and the Sultan.

X 3

“ That



MOSTAZEM.

Hegyra 648.

Ch. ær. 1250.

“ That there should be a truce for ten years between the two nations : that the king should be set at liberty, together with all the Christians that were prisoners, not only such as had been taken since the arrival of that monarch in Egypt, but also since the time of the truce which the emperor Frederick had concluded with the Sultan Camel : that the Christians should be restored to the possession of Jerusalem, and the other places which were in their hands at the time of the king’s arrival : that Lewis, on his part, should restore Damietta to the Saracens, and pay eight hundred thousand besants, as well for the ransom of the prisoners, as to indemnify the Sultan for the expences of the war ; and that he should set at liberty all the mussulmen prisoners that had been taken in Egypt and in Palestine, since the truce with the emperor Frederick.”

The parties having sworn duly to perform these conditions, the king, the princes and lords, and the few soldiers which had been taken, were set at liberty after about a month’s imprisonment.

End of the  
Dynasty of  
the Ajoubites,  
and com-  
mencement of  
the Mame-  
luks,

The reign of Moadham was put to an end soon after the conclusion of this truce. The chief officers of his army disgusted, by reason that prince had treated with the French king without their advice or knowledge, soon assassinated him as he rose from table. These officers were of the number of those called

called Mameluks, so often mentioned in oriental history. That word, which in Arabick signifies a slave, was made use of to distinguish in particular the Turkish and Circassian slaves, who had been trained up to military discipline by the Sultans of the house of Ajoub, and who in the sequel became masters of Egypt. Maleh al Salek, the son of Camel, was the first that purchased Turkish slaves of the Tartars, who then ravaged all Asia. He used them to an exact discipline; and finding the progress they made, he gained their good-will, and placed his whole confidence in them. He appointed some of them to be his life-guard, and placed others in garrison in the principal cities of Egypt.

MOSTAZEM.  
Hegyra 648.  
Ch. ær. 1250.

This militia might well be compared with the Turkish slaves, whom the Caliphs of Bagdat had, in former times, imprudently brought up at their court. The authority which those princes gave to them, made them insolent; they got the power into their hands, and became, as we have already said, absolute masters in Bagdat. The Mameluks acted in like manner in respect to the Ajoubites, whom they laid under a necessity of applying to them on all affairs of importance; and the unhappy Moadham having concluded a treaty with the king of France without their consent, they cruelly revenged the slight by assassinating that prince, at a

MOSTAZEM. time when he had reigned only about two  
Hegyra 648. months.

Ch. ar. 1250. So soon as he was dead, Schagr-Aldor his mother assumed the reins of government; but the people, who could not bear to submit to the commands of a woman, obliged that princess to marry. The Mameluks, and probably still more the affection which she bore to Ibek their commander, prevailed on her to make choice of that officer as a husband. So soon as the marriage was solemnized, Ibek was proclaimed Sultan, and was the first of the Dynasty of the Mameluks, which subsisted more than a century in Egypt.

Malek al Moadham was the last Sultan of the Dynasty of the Ajoubites, which had lasted in that country more than fourscore years from the time of Salaheddin.

Hegyra 649.

Ch. ar. 1251.

The new Sultan having ratified the treaty which his predecessor had concluded with the Crusaders, the king went to Acre, in expectation that the articles already agreed on would be carried into execution. He had already performed all that he had promised on his part; but the Sultan did not act with the same integrity. He released only about four hundred prisoners, and he had almost twelve thousand in his hands; and many of them being sick, were by his order, for the most part, cruelly butchered. Instead of restoring all the warlike stores and machines, as he had agreed to do, he caused them to  
be

be burned, and even refused to restore the household furniture which the king had left at Damietta.

MOSTAZEM.

Hegyra 649.

Ch. ær. 1251.

That monarch, who remained at Acre, whence he expected soon to set sail for France, changed his mind when he was informed that the Sultan had infringed so many of the articles on his part. He plainly saw that if he departed whilst affairs remained in such a posture, the prisoners would never be released; and that, notwithstanding the truce, the Mussulmen would soon renew the war against the Christians: he therefore deferred his departure, and made known in his kingdom the reasons which detained him in the East.

Employments  
of St. Lewis  
during his  
abode at Acre.

He remained in that country almost four years, during which he obtained the freedom of all the Christians that had been taken prisoners for the space of twenty years then past. He also employed part of that time in repairing the fortifications of many places which had been brought into a very ruinous condition during the war; so that the cities of Acre, Cesarea, Joppa, Sidon, and the castle of Hiffa, were thoroughly repaired and duly strengthened, and all at the costs of that prince. As to Jerusalem, he could never get possession of that city, although the surrender of it was one of the principal articles of the truce. On account of this faithless dealing of the Sultan, the king resolved not to leave the East, but to wait



**MOSTAZEM.** wait for the arrival of the troops, which by his letters he had commanded to be levied in France; but Lewis having lost the queen his mother, whom he had intrusted with the sole management of his kingdom, the storm with which France was then menaced on the side of England and Germany, at last determined him to return to his own dominions. He arrived there in the month of July 1254, and the 652d of the Hegyra, having been more than three months on his passage.

Mostazem is  
acknowledged  
Caliph in  
Egypt.

The revolution in Egypt, which had put an end to the Dynasty of the Ajoubites, to give rise to that of the Mameluks, made no change in the situation of the Caliph of Bagdat. Azzedin Ibek, the first of those Sultans, acknowledged the sovereignty of Mostazem, who continued to be named in the publick prayers, in like manner as had been done during the reign of the descendants of Salaheddin.

The Mameluks might have declined paying this homage, without fearing any thing from the Caliphs; for they had long been unable to claim their rights; and moreover, Mostazem was less capable of doing so than any other person. This prince was so devoted to his pleasures, that he did not endeavour to make use of his authority to appease the troubles which arose even in his own sight.

The

The whole city of Bagdat was then in MOSTAZEM. confusion, upon account of some disputes Hegyra 650. which were antiquated indeed, but which Ch. ær. 1252. were newly revived between the Sunnites and the Schiites. The former were looked upon as orthodox; wherefore they called them Traditionists: the latter were thought to be sectaries, or seditious persons inclined to introduce particular opinions. We have already taken notice of the great disturbances which had arisen on account of their differing in opinion upon that ridiculous question, whether the Koran was created or uncreated? Another dispute arose at the same time touching the office of chief Imam. The Schiites maintained, that this dignity, which comprehends all spiritual authority, belonged, by divine right, to Ali and his descendants: the Sunnites, on their part, asserted the contrary.

These were the important questions which divided the whole city of Bagdat, and which caused the destruction of the Abassians, and proved the ruin of the Caliphate. Mostazem, who had neither steadiness enough to form a wise resolution, nor sufficient prudence or power to support it, and enjoin silence to both parties, left the disputants to themselves; and the chiefs on each side, for want of so proper an interposition, prepared to support their several opinions by acts of authority. The Schiites had a long time the  
advan-

MOSTAZEM. advantage, as Mouiadeddin-al-Cami, who  
 Hegyra 650. was then vizir, was their protector. Being  
 Ch. ar. 1252. thus supported, they became so insolent, that  
 Abubecre, the Caliph's eldest son, being un-  
 able to bear the frequent seditions they raised  
 in the city, openly declared for the Sunnites,  
 and threatened to bestow exemplary punish-  
 ment on their adversaries, if they continued  
 to interrupt the peace of Bagdat.

These menaces proved ineffectual. The  
 Schiites, depending upon the countenance  
 and support of the vizir, disregarded the  
 threats of Abubecre, and continued their in-  
 sults on the Sunnites. The young prince,  
 enraged at the contempt that was shewn  
 both to his person and orders, resolved at  
 last to take such measures as should put the  
 mutineers to silence, which he effectually  
 performed. He went one day with an  
 armed force to the houses of the chiefs of  
 the sect of Ali, and dragging them out,  
 caused them in his presence to be confined  
 in the common prison.

The rigour with which his orders were  
 executed, and the great firmness he shewed  
 to support this first step, so terrified the Schi-  
 ites, that not a man amongst them dared to  
 stir. The vizir, who looked upon this act  
 as a personal insult to himself, vainly endea-  
 voured to persuade the Caliph to interpose  
 in behalf of persons, who, he said, were  
 unjustly prosecuted ; but he could obtain no  
 satis-

satisfactory answer : so that he was forced to MOSTAZEM.  
 cease his application, and conceal the anger Hegyra 650.  
 which raged in his breast. Ch. ar. 1252.

This perfidious minister was then contriving to take a cruel revenge, for the contempt of Abubecre, and the indifference of the Caliph ; his scheme was no less than the total destruction of the whole house of Abbas. And as the Tartars then seemed inclined to strive for universal monarchy, and would doubtless be pleased with an opportunity of easily extending their conquests, he concluded that an application to them would be the most effectual way of carrying his design into execution.

The prince who then reigned over that Mangu Kan  
 people was called Mangu Kan : he was the is made prince  
 son of Tuli Kan, who was the fourth son of the Tar-  
 of Genghis Kan. He succeeded Gaiuck tars.  
 Kan his cousin german, in the 648th year of the Hegyra. That prince, pursuing the plan laid down by his predecessors, and conforming to the genius of his subjects, pushed on the conquests which were begun at the time he came to the sovereignty, and greatly enlarged his dominions.

Mangu Kan had two brothers : the first named Coblai, the second Holagu. As they were both men of great experience in the art of war, he appointed them commanders of two armies which he sent into opposite countries. Coblai was ordered to march into the East ; that is to say, to the province



MOSTAZEM. province of Kathai or China, and Holagu  
Hegyra 651. was sent into the West; namely, into Syria,  
Ch. ær. 1253. Persia, Mesopotamia, &c.

The vizir  
treats with  
Holagu to  
surrender up  
Bagdat to  
him.

It was on this prince that the treacherous Al Cami cast his eyes, in order to make him the executioner of the cruel revenge he was meditating against the Caliph, and his whole family. He entertained the greater hopes of success, as one of his dearest friends was with that general, and would second his design, by inducing the Tartarian prince to employ his arms against Bagdat. This friend was called Nassiereddin-al-Thouffi; he was a famous astronomer, had resided a long time at Bagdat, and quitted that city upon account only of some dispute between him and the Caliph.

He persuades  
the Caliph to  
disband part  
of his troops.

Al Cami, the better to insure the success of his base design, prevailed on the Caliph to disband part of his army; for we must observe, that in the reign of Mostanser, Nassiereddin his vizir being informed of the frequent inroads made by the Tartars in many countries in the East, had taken the precaution to levy a large body of troops, which he had caused to be well instructed in the military exercise, and amongst whom he had established the strictest discipline.

As these troops would certainly have proved an obstacle to the design of the traitor Al Cami, he resolved to remove them; and to this end, he continually suggested to the Caliph the great expence he

was

was daily put to in keeping them on foot. MOSTAZEM.  
 He also represented to him that they had Hegyra 651.  
 until that time been of very little use to him, Ch. ar. 1253.  
 and that they were really superfluous, for  
 there was not the least probability that any  
 of the neighbouring princes would make  
 war on him: that there had formerly indeed  
 been great reason to fear the Tartars at the  
 time they threatened to approach Irak; but  
 that there was not now the least reason to  
 apprehend them, as he was well assured  
 they intended to bend their arms against the  
 northern provinces, which were much  
 more convenient for them than any other  
 part of Asia. This observation, as to the de-  
 sign of the Tartars, was a snare by so much  
 the more dangerous, as Holagu had at first  
 formed a resolution of marching into the  
 North, and of ravaging Poland and Russia.  
 That general changed his mind solely through  
 the representations of the astronomer Nassi-  
 reddin, who, with a view to draw him  
 to Bagdat, magnified the advantages he  
 would gain by turning his arms towards  
 the South.

The Caliph made some difficulty in fol-  
 lowing the advice of his vizir; not that Mos-  
 tanfer had prudence or sense enough to find  
 out that he endeavoured to impose on him;  
 but, as he was fond of pomp and shew, it  
 gratified his vanity to think he had under his  
 command a great number of officers and  
 foldiers who gained him homage and res-  
 pect

Mostazem. pect from his people, by whom, as he  
 Hegyra 651. well knew, he was not beloved. However,  
 Ch. ar. 1253. the vizir having observed to him that the  
 proposal was only to disband part of his  
 troops, and that enough would be left on  
 foot to enable him to appear with dignity,  
 that prince, who, besides his other defects,  
 was very fond of money, readily complied  
 with the vizir's proposal. By this expedient  
 the Caliph's treasury was considerably in-  
 creased; for they disbanded almost seventy  
 thousand men, who had been lifted and  
 disciplined by the predecessor of Al Cami,  
 with so much the more difficulty, as they had  
 scarce known at Bagdat what regular troops  
 were, ever since the decline of the Caliph's  
 dignity.

The vizir, in order to put the last hand  
 to his treachery, dispersed the chief officers  
 who were out of employment, by being dis-  
 banded. He caused them to be appointed to  
 advantageous commands, in places at a great  
 distance from Bagdat, that they might not  
 be able to assist the Caliph with their advice,  
 at the time he had fixed on for Mostanser's  
 destruction.

Hegyra 653.  
 Ch. ar. 1255.

Progress made  
 by Holagu.

Whilst these base designs were hatching  
 at Bagdat, Holagu with his Tartars con-  
 quered distant provinces, and raised terror  
 wheresoever he appeared. Having subdued  
 the people beyond the Oxus, he crossed that  
 river, and entered Persian Irak with a design  
 to exterminate the Ismailians, who had for

a long time fixed themselves in Gebal, or MOSTAZEM.  
the hill country. Hegyra 654.

From thence the Tartarian general wrote to Mostazem, and desired he would join him to root out the impious sect of the Ismaelians, whom all sovereigns ought to hold in abhorrence on account of the many assassinations they had committed during more than a century since they had first established themselves in Persian Irak. Ch. ær. 1256.  
He intreats the Caliph to assist him in rooting out the Assassins.

The Caliph, who did not take the least care of his own affairs, refused to comply with the request of Holagu. On the other hand the vizir, who strove to embroil him with the Tartar, countenanced him in his refusal, and even occasioned that prince to return an uncivil answer to the Tartarian chief.

Holagu did not seem at first to be disgusted at the Caliph's refusal. His whole thoughts turned on the success of his expedition against the Ismaelians; and he attacked them with such great fury that he soon made himself master of many of their towns, spight of the resistance he commonly met with. The prince who then reigned in that country, was called Rokneddin Khuz Schad, the son of Alaëddin-Mohammed, who reigned about thirty five years. The end of the Dynasty of the Ismaelians or Assassins.

Rokneddin had not possessed the throne more than a year, when the Tartars made an irruption into his dominions. Having



MOSTAZEM. used his utmost efforts to repulse them, and  
 Hegyra 654. lost about twelve thousand of his troops, he  
 Ch. ær. 1256. fled for refuge to a castle called Maïmoun,  
 whither the Tartar pursued him, and im-  
 mediately laid siege to that fortress.

After so great a loss Rokneddin, not finding himself able to oppose so formidable a force, resolved to surrender. Holagu therefore made a triumphant entry into the castle; and the prince having yielded himself up a prisoner, that general sent him to Mangu Kan, who was then in Kathaï. But he did not reach so far. So soon as the emperor received advice of the victory which his troops had gained, and of the prisoner they were bringing to him, that prince, who had no inclination to see him, sent back orders that they should put him to death on the spot. This command was executed at the time the unhappy Rokneddin was entering Tranfoxana. By his death the Dynasty of the Ismaelians, which had subsisted about 170 years, was put to an end.

Hegyra 655. Holagu remained some time in Gebal, in  
 Ch. ær. 1257. order to take a thorough view of the newly conquered country, and likewise to refresh his troops, who stood greatly in need of rest. During that time he was revolving new enterprizes in his mind, and had resolved to march directly to Constantinople, in order to besiege that city. This prince having communicated his design to the astronomer Naffireddin,

Nassireddin, who still attended him, the latter dissuaded him from it; and putting him in mind of the Caliph's behaviour at the time of demanding assistance against the Ismaelians, he raised the indignation of that prince against Mostazem, and prevailed on him to march to Bagdat.

MOSTAZEM.

Hegyra 655.  
Ch. ær. 1257.

The Tartar was the more encouraged to execute this design, by a letter he had received from the vizir Al-Cami. That traitor informed him of the number of troops which had been disbanded, and assured him that he might easily become master of Bagdat, provided he sat down before it without delay.

Holagu approaches Bagdat.

Holagu, who was then in the neighbourhood of Hamadan, quitted that country, and with his troops entered Babylonian Irak, the province in which Bagdat is situated. On advice of his arrival many mussulmen lords came to that city, and in concert with the grandees of the court, earnestly pressed the Caliph to issue orders for making a stout defence; but he, being deaf to all advice but that of the traitor who had betrayed him, did not think fit to take the least step for that purpose.

He went still further: Holagu having wrote a letter to him, in which he reproved him for refusing his assistance against the Ismaelians, Mostazem, by the advice of his vizir, returned a haughty answer, by which he gained the Tartar's displeasure. He threatened him with the wrath of God,

MOSTAZEM. and with his own indignation for having  
 Hegyra 655. been so bold as to set foot in his territories.  
 Ch. ær. 1257.

Abulfaragius mentions another letter which was sent from Bagdat to the Tartarian camp. It was directed to a Mussulman officer, who had been taken prisoner by the Tartars, and who finding it was impossible for the Caliph to oppose them, had written to his friends, and advised them to provide for their safety, and to prevail on the prince to submit to Holagu. The following is the answer that was returned: "Who, I pray, is this Holagu, and what authority hath he over the house of Abbas? They hold the sovereign power immediately from God. Whosoever maketh war against them will fail of success. If Holagu had been inclined to peace, he would not have entered the Caliph's dominions, or committed such great spoil therein. If he would avert the storm of war, let him return to Hamadan, and we will use our endeavours to engage the chief minister to apply to the commander of the faithful, who may perhaps shew so much clemency as to pardon him."

Hegyra 656.  
 Ch. ær. 1258.

Holagu, enraged at so insolent an answer, caused his troops to begin their march forthwith towards Bagdat. He divided them into two bodies, one whereof went by the way of the desert which led to the capital, and he took another road with the main body of the army.

The

The grandees of the state, who were MOSTAZEM.  
 more uneasy at the present situation than Hegyra 656.  
 the Caliph, were no sooner informed of the Ch. ær. 1258.  
 motions of the enemies troops, than they The vizir  
 applied to Mostazem, and reiterated their continues to  
 request, that he would give out orders for the betray the  
 defence of his capital. But the vizir finding Caliph.  
 that his treason was on the point of succeeding, still plied him with delusive assurances of safety, and advised that prince not to regard the clamours of the ever forward nobles; for after all, said he, if the Tartars should even enter Bagdat, the very women and children would be able to knock on the head their whole army with stones thrown from the tops of the houses.

The indolent Mostazem therefore remained quite easy, upon this ridiculous assertion of his vizir: however, to silence the murmurings of his officers, he appointed two of the chief of them to assemble a body of troops, and provide what they thought proper for the defence of the place. For his part he gave orders that he should be no more interrupted, and shut himself up in the inner part of his palace with his wives and debauched companions, where he passed his time with as much unconcern as if all things had been in a state of the most profound tranquillity.

The generals appointed by that prince, The Caliph's  
 considering that Holagu had divided his ar- army is de-  
 my, resolved to attack one of the divisions, stroyed.



MOSTAZEM.

Hegyra 656.

Ch. ar. 1258.

at least, in hopes of defeating it. They therefore took the field with about ten thousand men, and marched up to the Tartars, whom they found on the banks of the Dajail, otherwise the little Tygris. On this occasion a bloody action ensued, in which the victory was doubtful, the night having put an end to the combat. The Caliph's troops proposed to renew the fight the next morning with fresh vigour; but the Tartars perceiving that their enemies were disadvantageously posted, they employed themselves part of that time in cutting through one of the banks of the Euphrates; by which means they so suddenly laid the enemy's camp under water, that most of the troops were drowned, and the few that escaped the inundation were easily cut in pieces by the Tartars.

Holagu besieges Bagdat.

The news of this great loss was brought to Bagdat, almost at the same time that Holagu sat down before the place with the main body of his army. The Caliph was no more stirred at this news, than if it had been altogether an indifferent thing. That prince was so blinded by his passions, and the trust he reposed in his vizir, that he remained in a state of stupid tranquillity, being persuaded, that as the place was very strong and very populous, it might easily be defended against the enemy: and, indeed, the preceding vizirs had been so careful in fortifying Bagdat, that there was no need of a great body of troops

troops to prevent the foe from entering it, MOSTAZEM.  
 which plainly appeared on this occasion ; Hegyra 656.  
 for notwithstanding the great scarcity of men Ch. ar. 1258.  
 skilled in the art of war, the citizens, with  
 the small garrison there, kept the Tartars at  
 bay during two full months.

The army of Holagu having been joined  
 by a reinforcement of Tartarian recruits,  
 there was no likelihood but that the city  
 would soon be forced to yield ; but the be-  
 siegers were incommoded by their own great  
 numbers, and were on the point of being  
 forced to raise the siege.

As the general had depended upon car-  
 rying Bagdat at the first onset, he did not  
 take the precaution to restrain his soldiers  
 upon their approach to the place, insomuch  
 that from the time of their entrance into Irak,  
 they had plundered, burned, and destroyed all  
 they could lay their hands on : and now  
 they could not expect any where to find ei-  
 ther grain or forage, or even the least herb ;  
 a terrible situation for an army which con-  
 sisted only of cavalry. Their numbers les-  
 sened visibly for want of subsistence ; and at  
 last there was such a scarcity amongst them,  
 that Holagu, to his great grief, found him-  
 self under a necessity of making a shameful  
 retreat.

Whilst that prince was ruminating on his Amram disco-  
 melancholy condition, he, in a most unex- vers to HOLA-  
 pected manner, received comfortable news gu some ma-  
 which raised his hopes. A letter was gazines of  
 brought provisions.

MOSTAZEM.

Hegyra 656.

Ch. ær. 1258.

brought to him which had been fastened to an arrow, and shot into his camp. The letter was directed to him, and imported, that if he would send to Bagdat, and demand a man named Ebn-Amram to be delivered up to him, he would soon find the means of subsisting his army for more than a month.

Amram was no more than a common slave, who boldly took this step to bring to pass what he had dreamed the preceding year. This slave belonged to the governor of Acoubah, a city at some distance from Bagdat, and his office was to scratch his master's feet to lay him to sleep; this custom is very common in the Levant. One day, as he was performing this office, he fell asleep for some time, and was awaked by a kick which his master gave him. Amram humbly begged pardon for the fault he had committed, and desired his master would permit him to relate a dream he had just had: "I dreamed," said he, "that the house of the Abassians was on the point of falling, and that I was appointed to command in Bagdat in the Caliph's stead."

The governor, as it may well be supposed, paid no great regard to his slave's dream. Amram himself laid no considerable stress on so strange a thought; however, it still ran in his mind, and served to soften the rigour of his present situation: but this idea recurred with greater force the following year, when he saw the Tartars preparing to  
attack

attack Bagdat. The great confusion caused MOSTAZEM.  
 by those people in the provinces they made Hegyra 656.  
 themselves masters of, inspired him with the Ch. ær. 1258.  
 hopes of raising his fortune. As he could  
 not be in a worse condition than the present,  
 whatsoever revolution happened, he thought  
 he should run no great risque in deserting  
 his master, and going to Bagdat. He saw  
 with great satisfaction the advantages which  
 the Tartars gained over the Caliph's troops;  
 and on the contrary was excessively afflicted  
 when it was reported in Bagdat, that the  
 want of provisions and forage would soon  
 force the enemy to march away from the  
 city; and on this account he resolved to  
 make use of the means I have related, to im-  
 part to Holagu a piece of intelligence which  
 would enable him to continue the siege.

So soon as the general had received Amram's letter, he sent to the city and demanded him. As they did not in the least mistrust this slave; and besides as they daily depended upon the departure of the Tartars, they made no difficulty to comply with Holagu's request.

Amram having been brought into the general's presence, freed him from his uneasiness, by informing him of the provisions that were concealed at Acoubah in a kind of cisterns. Holagu instantly sent away some trusty officers, together with the slave, to examine into the truth of what he had related. Amram shewed them some deep cisterns,



**MOSTAZEM.** terns, in which they had laid up a prodigious quantity of corn ; and thereby the Tartars were furnished with so great a plenty as made them amends for their late want and fasting. **Holagu**, highly pleased at this discovery, kept **Amram** with him, and assured him that he would not fail in due time to give him signal proofs of his gratitude.

A plenty being restored amongst the Tartars, it raised their courage. They renewed the attacks, and pushed them on so vigorously, that the place was soon reduced to extremity. The besieged still made a gallant defence. **Abubecre**, the Caliph's son, signalized himself amongst others at the head of the troops, and several times repulsed the Tartars ; but that prince having been killed as he was defending one of the gates of the city, his death caused a panick amongst the inhabitants, and from that time they made but a feeble resistance.

The vizir goes over to **Holagu**.

As **Al-Cami** found that his treachery was on the point of being crowned with success, he did not chuse to remain any longer in a place which must soon be taken by storm : he therefore quitted **Bagdat** with his two children, and several of his friends, and went to the Tartarian camp to wait upon **Holagu**, who treated him with great kindness, and promised him his protection for the future.

As to **Mostazem**, he was not so much as mentioned at this time of extremity : that

prince, sunk in pleasure, and stupified by MOSTAZEM.  
 his debaucheries, quietly passed his days in Hegyra 656.  
 his palace, without thinking of the dreadful Ch. ær. 1258.  
 fate that was on the point of befalling both  
 his person and empire.

He was terribly punished for his cowardice and indolence. Holagu having given Bagdat is taken by assault,  
 a general assault, the city was carried. They  
 seized the Caliph, whom they brought to  
 Holagu; and that general caused him to be  
 strictly guarded, until he had inflicted on  
 Bagdat the punishment he had threatened to  
 bestow on that city. He gave up the place  
 to be plundered during seven days, at which  
 time the Tartars were themselves amazed at  
 the great riches they found in all places.  
 The pillage having ceased, Holagu appointed  
 Amram to command over Bagdat, and  
 all other places thereto belonging; and thus  
 the dream which that slave had dreamed the  
 preceding year, proved true.

A consultation was then held touching  
 what they should do with Mostazem; and  
 it was resolved, that he should be put to  
 death, with his surviving son. They first  
 slew the young prince; but the Caliph was  
 treated with greater cruelty and ignominy:  
 they wrapped him up in a felt, and in that  
 condition dragged him about the streets of  
 the city until he died. Others say, that the  
 son of Mostazem met with the same treat-  
 ment. There is one author who relates,  
 that Holagu contrived another kind of death  
 for

MOSTAZEM.  
Hegyra 656.  
Ch. ar. 1258.

for those princes; namely, that he caused his whole army to march over them, and trampled them to death with the horse's feet. And finally, others say, that Mostazem finding the city must fall a prey to the Tartars, he thought he might be able to mollify Holagu, by going to meet him, invested with a mantle\* which belonged to Mahomet, and bearing in his hand the prophet's leading-staff; but this expedient proved ineffectual. The Tartarian general took away the mantle and the staff, and ordered that they should be burned, and the ashes thrown into the Tygris; not out of contempt, he said, but through respect, and to prevent those precious relicts from being profaned by wicked men: and he afterwards caused the wretched Caliph to be dragged through the streets till he expired.

Such was the end of a prince, who, by his ridiculous pride and indolent and voluptuous life, was equally a disgrace to the throne and to humanity. He was the last of the family of Abbas, and the last Caliph of the Mussulmen.

For we do not reckon amongst the number of the Caliphs, a man named Ahmed, whom the Mammeluks proclaimed in Egypt three years afterwards by the name of Mostanzer-Billah. They called him the son of Dhaher ben Nasser the Abassian, and as-

\* See an account of this mantle in the first volume of this history, page 30.

serted, that he had luckily made his escape from Bagdat at the time the city was sacked by the Tartars. Bibars, who was then Sultan of the Mammeluks in Egypt, caused him to be recognized in Egypt, where that Caliph had successors, who formed what they called the second Dynasty of the Abassians; if the name of Dynasty may be given to a series of princes, who had neither dominions nor temporal authority, and who were only looked on as head of the church. This pretended Dynasty subsisted until the end of the reign of the Mammeluks, which happened in the 923d year of the Hegyra, and the year 1517 of the Christian æra, when Selim, the first emperor of the Ottoman Turks, annexed all Egypt to his empire.

MOSTAZEM.

Hegyra 656.

Ch. ær. 1258.

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